

# THE GREAT GOSPEL OF JOHN

Volume 3  
Chapters 121 through 246

Lessons and Deeds of Jesus during His three years of Teaching.

Received through the Inner Word by Jakob Lorber 1851-1864

According to the 7th edition.

Lorber-Verlag – Hindenburgstraße 5 – D-74321 Bietigheim - Germany

All rights reserved.

Copyright © 2000-2010 by Lorber-Verlag, D-74321 Bietigheim – Germany

US English translation.

( ) Text in round brackets are in the original.

[ ] Text in square brackets are translator's comments

## Note:

Dear reader: This volume is part of a 11 volume work with the same name. 10 volumes were dictated by the Lord to Jakob Lorber between 1851 and 1864, volume 11 to Leopold Engel in 1891. In order to understand the basis and framework please read the Introduction available from the 'Downloads' tab of [www.HisNewWord.org](http://www.HisNewWord.org) or other Jakob (or Jacob) Lorber sources.

## Jesus near Caesarea Philippi (chapters 1 – 246)

### Chapter 121

[03\_121,01] But many who were on the mountain and had heard this order of Mine began to wonder; Helena and Ouran also wondered a little and immediately asked with many others, saying, “Strange! Now He is going to pray and to prepare Himself for tomorrow! Whom can He invoke, and to whom can He pray? Is He then despite His deepest wisdom perhaps not the Supreme Divinity? He is not going to pray to Himself, is He!? And if He did, one could very well ask: What’s the use of that? Strange! He goes to pray and prepare Himself for tomorrow as if He as the highest Divinity has not been very well prepared since the beginning of eternity! Strange, strange! Hm, hm, hm; what is that supposed to mean!? Before He spoke as only a true God alone can speak! It depends on the slightest breath of His will whether the world exists or not, and now He is going to pray Himself, bids us to sleep and rest or to pray as well and prepare ourselves for the morrow! Well, if He Himself goes to pray to some Divinity known certainly only to Him, who should we pray to then? To Him, or the Divinity that is completely unknown to us to whom He is praying?! No, that is even more than what one could dream in a most silly dream!”

[03\_121,02] Here Mathael suddenly gets up, somewhat worked up, and says in a loud voice so that many can hear it, “Why are you judging here like the blind about colors?! Oh, you blind, all of you that are here, with the exception of the angel Raphael and you, His old disciples, who are also very blind and thus foolish!

[03\_121,03] Doesn’t He wear flesh and blood on this Earth, just like all of us, out of which His soul evolved like ours in order to be capable of entering into a full bond with the eternal, divine spirit?

[03\_121,04] Only the spirit in Him is God, everything else is human, as we are humans. When He prays, then that means in other words: He lets His being be completely penetrated by His eternal spirit of God, from which all other spirits come, just as the small image of the sun in a drop of dew originates from the real sun.

[03\_121,05] According to His spirit He is the real sun, but we and all spirits are only living images of this eternal original primal sun, God. – Do you now understand what it means if He says that He is praying?”

[03\_121,06] Jarah and Helena understood it first; but the others could still not fully align themselves, because they were still putting soul and spirit together in the same basket! But then Mathael began to teach them properly, and many then caught on. But everyone praised the truly deepest wisdom of the intrepid Mathael, and Helena grabbed Mathael’s hand, pressed it to her bosom and said, “Yes, my very most magnificent and God-given husband, if your wisdom constantly progresses so magnificently, then I would like to know how strong I will love you in the end! If you had not come to all our aid with your wisdom, in the end we would have begun to doubt the divinity of the great Master, apart from all the never-heard-of most wonderful deeds performed by Him before our eyes. But now everything is in the best order again, and we all now know very well to whom we should pray and call on in fullest trust!”

[03\_121,07] Cyrenius says, "As much as I am happy to see you, my dear friend and brother Mathael, positioned as well as possible, I would have been even happier to have you constantly at my side! For there is no-one among us, with the exception of the angel, who is now talking to Suetal, who is as entirely enlightened in all things as you! How blessed is a nation whose regent you will be and actually you are already in your character! But nonetheless we will see each other often; for either I will come to you or you will come to me!"

[03\_121,08] Mathael seizes old and venerable Cyrenius' hands and says, "Most noble Cyrenius, we will work hand in hand, and let it be our principle to make the nation as wise and happy as possible in the name of the Lord! It is true, we will constantly direct our attention mainly to the spiritual well-being of the nation entrusted to us by God for leadership, but also in the natural respect no-one should have to complain about any pressing need, particularly if he is spiritually in good order.

[03\_121,09] In the great Roman Empire such a people's leadership would no doubt have a lot of difficulties to battle; but in a small country it is very easy to implement, and happy little states then usually become a mirror in which the great ones check to see whether they have any dirt on their faces or whether their hair is in order.

[03\_121,10] A mirror is usually only as large as the palm of a hand, and yet a person, if he wants, can look gradually from the head to the tip of a toe; thus, a small land can easily become a mirror for a very great kingdom. But if a small land wanted to take a great kingdom as their model, it would thereby very much decline and all its subjects would fall into the greatest ruin! Thus we prefer to be a small mirror than a giant that looks into! Am I right or not, high Cyrenius?"

[03\_121,11] Cyrenius says, "I would only like to know him who would say you are wrong! You are always correct; for out of you speak forth the awakened spirit of God.

[03\_121,12] But just look at the city! The fire seems to be stronger and stronger. In the end will this important city burn down? Our Raphael could surely help there if he was worried about it!?"

## **Chapter 122**

[03\_122,01] Jarah says, "Oh, he surely could! If he receives a sign from the Lord in a way that is certainly invisible to us – otherwise he does nothing! He has been given to me as a teacher and protector; but if I say something to him that he should do this or that for me, that's when he does the least! And if I would like to learn something from him, not only does he say nothing, but he asks me then immediately about it and I am supposed to tell him just what I want to learn from him. Therefore it is a shame to waste words. I am truly very fond of him, but I would be a thousand times fonder of him - if he was only a little more obedient! He is always extremely friendly, it is true, but one cannot ask him for anything; for everything is a wasted effort."

[03\_122,02] Mathael says, "I wanted to see whether he could not be moved to at least protect some of the civil houses from the flames! I will call him over and see whether the most blessed Jarah is correct about everything!"

[03\_122,03] At this Mathael calls Raphael and says to him "Friend, look at the city! It seems to me that now even some poor huts are on fire; if it is so, couldn't you prevent this?"

[03\_122,04] The angel says, "In any case, if I were permitted to; but my will is now entirely the Lord's, and I can only want what He alone wants. If the Lord wants it, you cannot imagine a fast enough moment and I will be finished with the extinguishing of the fire! But without the will of the Lord I can do it just as little as you; for I have not carried out all the miracles I performed, but only the will of the Lord through me.

[03\_122,05] We angels are in our being nothing but the emanations of the divine will, or we are the will of the Lord personified and cannot do anything of ourselves, because we actually cannot be thought of as existing and living as independent beings devoid of the pure divine will, as you cannot think of any effective image of the sun in truth in a mirror before your eyes, if beforehand a beam of the true sun does not fall on the surface of the mirror.

[03\_122,06] But in order to understand my being even better, I will draw your attention to a type of concave mirror or burning glass, which the famous mechanic Archimedes from antiquity invented quite by accident. These mirrors have the very natural characteristic of concentrating a number of sunbeams falling on its surface into a point at a certain distance. These sunbeams concentrated into a point then have both in light as well as in heat an often greater power than the simple beam, as the focus, having in its greatest concentration hardly two thumbs' width in diameter, is taken from a square of the mirror's surface, which is often a man's height in diameter.

[03\_122,07] Such a focus then has certainly more than a thousand times greater strength, both in lighting as well as burning, than the natural simple beam of sunlight, but is unthinkable without the sun.

[03\_122,08] It, namely the mirror, only joins the beams of the sun into one powerful and fast-acting focus; but without the sun it is devoid of every strength and effect and possesses only the characteristic of intensifying the beams of the sun when they fall on its surface; but without the sun the effect of the focus is nothing.

[03\_122,09] Thus we angels, as I said, are in ourselves only the focus to take in and intensify the divine will, and where we then act, we act through the focus of the divine will intensified in us, and you can then see nothing but wonder upon wonder. Do you understand that?"

[03\_122,10] Mathael says, "Oh, I now understand that extremely well, only I didn't know that Archimedes was the inventor of concave mirrors; for these were originally accredited to a certain Hamerod and then the famous Thales, who also is supposed to have created a lightning machine!"

[03\_122,11] Raphael says, "Quite right, but Archimedes was a wood-turner and discovered both the existence of the very useful concave mirror, the lightning generating cylinders and plates, as well as mainly the levering machines through a successful use of his own invented and well calculated screw, after which invention he said: 'Give me a solid point outside the Earth and I will unhinge it for you!['Give me a place to stand on, and I will move the Earth' (Wikipedia)]

[03\_122,12] But from all this you can conclude that out of myself I cannot comply with your well meant wish. But if the Lord designates me for it, then everything will be promptly done. Therefore just turn to the Lord!"

[03\_122,13] Jarah says, "You cannot concern the Lord now; for He recommended us to rest or pray if we stay awake. And we should do that; for what He says has its reasons. What does it bother us if the whole city burns down?! The Lord has His reasons why He let this happen to the city, and the reason can be highly good and full of divine love and mercy. If we now want to change something, we would not make the situation any better, but only

obviously worse; at the right time the Lord will do His will without our contribution. There is and remains nothing to be done about my Raphael; for without the will of the Lord he is an empty skin."

## Chapter 123

[03\_123,01] Mathael says, "Oh, you little Jarah, you! Look, I would not have sought this wisdom in your flesh, by heaven! Very good, my dearest Genezarethine; but now I would like to hear from you how you actually pray!"

[03\_123,02] Jarah says, "I put myself with all my thoughts and feelings in the deepest depths of my heart, where the love for God dwells. Thereby this holy love is nourished, as if you lay a good, dry and very easily inflammable log on quiet embers that no longer flame up.

[03\_123,03] The wood will soon wake the quiet embers so that they begin to drive very small flames over themselves; these little flames will then soon seize the log and then the whole thing will transform into the brightest flames, and then it will become extremely light and completely warm in the heart. It is only then that the thereby awakened godlike Spirit in the heart speaks:

[03\_123,04] "Oh, You, my holy Father in heaven! Hallowed be Your name! Let Your fatherly love come to us poor sinners full of death and night! Your single, holy will be done here on this, Your Earth, as in all Your heavens! If we have sinned against Your eternal, holy order, forgive us our madness and have patience and leniency with us, as we will also have patience and leniency with those who have sinned against us! Do not allow us to be tempted in our fleshly weakness above our strength by the world and by the devil, but deliver us through Your great mercy, love and compassion from the thousand evils through which our love for You, oh holy, great, dear Father, could be dimmed and weakened! But when we hunger and thirst, spiritually and physically, then give us, good, dear Father, according to Your holy discretion, what we need daily! Alone to You all my love, all honor and all praise eternally, eternally!

[03\_123,05] You see, that is how I pray, but which praying before God obviously only counts for something if beforehand the love for God in the very depths of the heart has crossed over into the light and bright flames in the prescribed way through the union of all thoughts and feelings in the divine centre of the heart; if this prelude is missing, every prayer with simple words, no matter how beautiful they are, is an abomination before God and will not be accepted and listened to.

[03\_123,06] For God in Himself is a spirit and therefore must be prayed to in the spirit of love and in the most flaming bright light of truth. Do you understand now what the fullest truth about prayer means according to my mind and according to my understanding?"

[03\_123,07] Mathael says, "Oh, you most blessed girl! Who would then ever have sought such a depth of wisdom in you!? Truly, I could still very well be your disciple, and I am not in the least bit ashamed to admit such a thing here before everyone loudly and openly! Yes, only now I understand your unconquerable similarity to the Lord and vice versa, as the Romans say! You also seem to have been awakened by the Lord very recently, like me?!"

[03\_123,08] Jarah says, "Whoever loves the Lord God above all else, will soon and easily be awakened; but whoever seeks Him with the mind in order to love Him, when he has found Him very firmly with the mind, he has then taken on a great and vain task, with which he can never reach the desired goal on this world. Therefore you have quickly reached the intense

light of mercy from God; for in the heart of your soul there always must have been a strong flame, although you were occupied in your body for a time by the worst spirits of hell!”

[03\_123,09] Mathael says, “Yes, divine child, there you must be very right! I loved God from my childhood above all, therefore my parents had me devoted to the temple, where my flesh was only turned into a true machine of hell, but my soul nonetheless remained as it had been since the original beginning of its existence. But no more word about this; for I do not like to remember it. And now tell me, my most beloved Helena, how this wise girl has pleased you! Is it not amazing how wise this child is?”

[03\_123,10] Helena says, “Where are and who are her parents then?”

[03\_123,11] Mathael says, “Well, well, that is all common knowledge now, and you have already seen and spoken to her father Ebahl, the inn-keeper from Genezareth, also present here, in the evening in your three huts down below! Have you forgotten already? Rather tell me how you like the extremely pithy wisdom of this girl, and whether you do not feel the living desire along with me to be just as wise as her, this very dearest, blessed little one! Truly, I know a lot – but this child knows more! I see her in my mind, how her chaste bosom hides things about which we have not even the slightest idea. But she seems not to have a very special esteem for Raphael! How do you like all this, my most blessed spouse Helena?”

[03\_123,12] Helena says, very wistfully instead of cheerfully and happily, “Oh my Mathael, poor Helena will never get that far! It seems as if the heart of the All-mighty is directly within the heart of this maiden; for that is an experience in the sphere of the innermost life of God in a person, as one can only take from the mouth of the Creator! Then it is certainly understandable why she does not have a great opinion of the angel; for she must be as close to the true wisdom as he is, as one eye resembles the other. It cannot be doubted that the angel possesses an endless power and strength from the Lord; but I would doubt whether he is stronger than this maiden in the true wisdom in love for the Lord.

[03\_123,13] I would like to enter into some conversation with her, if I didn’t have so much respect for her wisdom! For the like of us can only let out a foolish word to the girl and then you would receive a reprimand from her mouth so that one would not dare one’s whole life long to let another word pass over the lips.

[03\_123,14] If the girl was poor, I would give her all my treasure that I have with me; but she seems by her quite expensive clothes to be a child of well-off parents, and a present from me would certainly not find a good response, particularly with her enormous depth of wisdom, which in any case despises all the worldly splendor even more than we do, and particularly I, who am not capable of giving her even the smallest drop of wisdom!

[03\_123,15] I am indescribably fond of the girl; but nevertheless in her vicinity I become positively fearful and afraid.

[03\_123,16] But for the information, how we should pray to God, I nonetheless owe her great thanks; but how will I be able to present this child with deserved thanks?”

[03\_123,17] Jarah, who in the meantime was discussing something with Raphael, says, “Most graceful, high queen, love me as I love you – anything else is unnecessary! You know in any case what I think of all the treasures of the world and you have just spoken very wisely; and if it really depended on us greeting each other with mutual coarse material treasures, I could certainly offer you more than you me. But what is all the splendor of the world in comparison with only a smallest spark of the true, living love for God in our hearts!? My friend, we must keep this jewel faithfully, protect it and look after it in our hearts, so that it does not become estranged to us! If we possess that in ever greater splendor, in purity as

well as in the intensity of life, then we possess more than what all heaven can understand! Do you understand that?"

## Chapter 124

[03\_124,01] Helena says, "What you have just said so truly, I have understood very well; only one thing I don't understand is how you became so wise!"

[03\_124,02] Jarah says, "Don't let that concern you; for that is a thing of the Lord, who gives the people different gifts of favor according to their capabilities and sows among them like a sower the wheat on a tilled field. Where the seed falls on good soil, it soon and easily bears much fruit. I think that your heart is also a good field!?"

[03\_124,03] Helena says, "It should be; but I lived too long in blind paganism that still chimes in me like a badly tuned tone on a wind lyre! I surely know the truth now, and it has now become my life; but considers my great nation at home that still firmly depends on paganism and on its tin gods! What effort will it cost us now to give the nation another light and to take away their superstition! If the Lord's all-powerful will does not support us, we will achieve little or nothing!"

[03\_124,04] Jarah says, "But you along with your father were a heathen, and it did not cost too much effort and work to bring you to the pure truth!"

[03\_124,05] Helena says, "Truly I cannot compete with your wisdom in purely spiritual things; but in this world there are also very different issues, and mostly in conjunction with the diverse religions of the people who are much harder to remove than the mistakes of a heresy.

[03\_124,06] First you have to deal with the priesthood who has set up a teaching about gods where they make the most and at the same time can survive well. But the temple needs a lot of equipment and always employs a number of artists and craftsmen and other servants and laborers. All these people live from the temple and lose their earnings and their bread with the loss of the temple. Can you imagine the trouble they would cause!?

[03\_124,07] If one could give these people some other income, things would go much better and easier. But where in a not too large kingdom can a source for jobs be found for thousands, and from where the food for so many people!? For several years we would probably not be at a loss, but for many years?! Which source to use and still remain fair and honest!?

[03\_124,08] Besides, the priesthood possesses the greatest faith among the people and enjoys the highest reputation; the evil priests must only say to the people that the gods have cursed us and we will then see how we can escape this land with a safe skin. You see, friend, those are things which force us to ponder much! As I said, only miraculous help from the Lord can give us advice!

[03\_124,09] Here in this Jewish kingdom it will be difficult to spread this purest light from the heavens, because the old religion of Moses is already too much peppered with such falsehood and deceit with which the priests have become too rich and now live too well. At the same time the priests know how to deal with the rulers and make themselves indispensable to them in all political considerations.

[03\_124,10] The rulers usually give them then too much freedom and privileges with which the priests then win over the blind people for themselves through all sorts of illusions and the rulers at the end of the evil game must put on a good face if they do not want to be lost. In such circumstances it is difficult to become Lord of a people. One must be very satisfied in the end that one can and may play at being a lord, even if one is no longer such in reality.

[03\_124,11] Believe me, the actual lords of the people and the peoples have been the priesthood for a long time, and the emperors, the kings and princes are simply their secretly very morose dogs-bodies, and many want to make things better and get rid of all the obese and well-fed servants of God, if they could! But they cannot, and least of all in a humane way; and look, if I now think about it, my hair neatly stands on end! Do you see this difficulty?"

[03\_124,12] Jarah says, "In any case, and I also know that not everything that glistens is gold; but in addition the fact also has to be considered that for us people many things are not possible that are very possible for God and with His help!

[03\_124,13] Thus just do as much as you can and leave the rest to the Lord, then everything will reach its desired, proper goal!

[03\_124,14] Then you have Mathael who is equipped with much wisdom, strength and power from the Lord, and his almost as wise and powerful companions; they all will in time achieve something, and so you can now relax!

[03\_124,15] And when Mathael begins his teaching in your country, as he has done with you, it will not be difficult for him to win over even the priesthood whom he can then give a new position; and they will know how to bring the rest to the people. But as far as the artists and manual workers are concerned, they will be also of use for other things for the converted priesthood!

[03\_124,16] But if you, dearest friend, now want to throw over on your return everything old, even if mistaken, certainly it would be understandable why such an effort and such work would be badly rewarded.

[03\_124,17] The correct wisdom from God must know how to create the correct means everywhere; if it doesn't know, then it is by no means a correct wisdom from God. What it does with one person, it does with thousands, only naturally more time and patience is demanded than with one person; but everything can happen in time and with the suitable means. Rome was not built in a day, and you cannot empty a well with one bucket. And so it is everywhere; the good will, the time and the correct means can move mountains and dry up a sea!

[03\_124,18] Nothing is impossible for God; where He helps spiritually and naturally, everything is possible! Therefore be comforted, and trust firmly in the Lord, and then it will go much better than you now imagine! Tell me, dear Mathael, whether I am right or not!"

## **Chapter 125**

[03\_125,01] Mathael says, "In any case, who will want to underestimate it; but my dearest spouse imagines the matter to be much too enormous! Yes, it will certainly not be easy work – but by no means like the Augean stables which Hercules, the giant, was supposed to have cleaned in a set short time! I am not afraid and think that things will go quite easily with the help of the Lord!"



[03\_125,02] Helena says, "I hope so too; but I know my people and all the traditional institutions of the land and I tell you that among them, that is, among the people of my kingdom it is very difficult to be and remain a normal human being!

[03\_125,03] To fight some mistakes of people is easy, but it is a huge task to battle the fanaticism of the diamond hard superstition, which the priesthood knows to activate through all sorts of false wonders.

[03\_125,04] One would only be capable of effecting enormous counter miracles. But that begs the question whether anything is gained with the people! One would only drive them from one superstition to another, if they are not given the correct light to distinguish a genuine wonder from a false wonder; but how can one do that if one knows the substance of the false wonders too little?!

[03\_125,05] But the old priests who have already performed so many false miracles before the eyes of their people for the authentication of their deceptions, will never recant! For if they do that, all the people will descend upon them and rip them to pieces; for an entire, great people can never be instructed as fast as an individual person.

[03\_125,06] The old priesthood must be looked after quite differently, and the nation must be prepared immediately for such a massive change, and we will be lucky if after ten years we will have managed to talk with the people about spiritual matters!

[03\_125,07] Do you know, my very dearest husband Mathael, I do not doubt for an instant your great wisdom, neither the necessary extraordinary help of the Lord; but I know all the massive difficulties that will face us, and it will then be very likely that we will have to seek foreign lands again!

[03\_125,08] This religion is divinely pure and magnificent, and endlessly blissful in addition; but the world is too much in disorder, and in my opinion it will always be a very difficult job to preach to the devils in Orcus God's gospel of peace!"

[03\_125,09] Mathael says, "Oh, certainly it will not be an easy job; but we will have an even greater joy when we are successful with the Lord's help! But we must succeed, even if the whole world should fall into ruin! For I am a very peculiar person; what I undertake, must be carried out! And now let's talk about something different!"

[03\_125,10] Ouran says, "You are very correct when you turn your conversation to something else! I have had a small but very refreshing nap in the meantime and in my dream I have seen wonderful things, but here and there I have overheard a bit of your discourse and I tell you that the little one (Jarrah) is quite right, and you, my son Mathael, are also right; but the fear of my good daughter if not totally unfounded, is still somewhat too vain!

[03\_125,11] I know my people as well as I know myself! For the most part they are traders, they get to know all sorts of nations and alongside that their traditions, habits and religions. In the middle of the land there are certainly communities that still hang on to their oracles; but on the coasts you could buy their whole religion for a few farthings. The priesthood has had a most evil reputation with most of them for a long time, and the philosophy has replaced the actual religion.

[03\_125,12] In Taurien over whose southern side I also command, polytheism is already over, to which the Roman poet Ovid staying there through his Metamorphoses – through which he made a mockery of religion in an honest and poetic way - made no little contribution. Plato, Socrates and Aristotle are now the gods of today, and with them this religion will take root easily; for these three wise men preach also only one true God and

totally reject polytheism as the real thing and observe it as only comparative to features of the one and only true God.

[03\_125,13] We ourselves had hardly ever travelled to this land of the Jews, had we not heard that in the temple in Jerusalem the only true God is almost visibly present, whom particularly Plato describes in his *Symposion*, and how one can unite spiritually with this one true God! My nation is not unaware about this, and something honest can surely be built on it!

[03\_125,14] I would naturally have let myself be initiated in everything in Jerusalem, and had I found something satisfactory, I would have then brought it from there to my people. But that we came here, directly to the smith instead of to the apprentice – which now is no longer doubtful after everything that we have experienced, heard and seen – is probably a freer and more extraordinary act of mercy by the Lord God for our earnest good will, about which we do not and never will claim to be worthy. But we will have an easier job to do at home because we can be completely prepared for every situation with the divine help that has been tested here.

[03\_125,15] We have, my most beloved daughter, not sought nearly as much as we have found. If we had only found a little more than in Plato's Symposium, we would have gone home again endlessly satisfied. But what now, when we have found something of which Plato in his Symposium never dreamed?! Now we will return home with great cheer and will announce it loudly to the nation what we have experienced, heard and seen on our search! I must tell you that I am now really looking forward to it with my whole heart!

[03\_125,16] I therefore do not understand how you, Helena, could get into such a fear about it!

[03\_125,17] I cannot dispute that you have some justification; but it is not suitable for our land, but perhaps rather for Judaism, which, now that I know it somewhat better, is full of deceit, full of domineeringness and full of evil will. There the fear would have a more appropriate grounding than with my true lambs of people! What do you think, my most beloved and honored son, Mathael?"

[03\_125,18] Mathael says, "I quite agree; for in the temple in Jerusalem things are really monstrous, and it would be very daring to appear there with this teaching! In the temple, where once Jehovah's spirit was visibly present in the holy of holies, rules everything that can be named bad and evil, there is no trace left of anything divine in reality, instead only empty names! And the priests are wolves and hyenas in sheep's clothing. If one day we are alone, I will tell you quite a bit more about it, since I was a templar myself! But for now let's leave it; for here there is something better to talk about than the now fully godless temple of Jerusalem!

[03\_125,19] I must now turn to my dearest Jarah; for she hides in her breast secrets about which we all never had any idea. So Jarah, tell us something about your experiences!"

## Chapter 126

[03\_126,01] Jarah says, "Oh, very willingly – but you would hardly believe me! You, dear Mathael, know a lot about the stars; but I perhaps even more, which is certainly not to my credit, but instead a pure extraordinary favor from the Lord. Wait, I will ask you something! If you can give me a satisfactory answer, then you understand as much as I do; but if you hold

back with an answer, only then will I be free to tell you some things that I know. What do you consider the small stars in the firmament to be?"

[03\_126,02] Mathael says, "My very dearest Jarah, this is a somewhat strange question! As far as the sun, the moon and other planets are concerned, I could perhaps give you a not unsatisfactory answer; but the eye of my soul has not yet penetrated to the fixed stars. I suppose that they are also far-off worlds, as the Lord once suggested; but how they were actually created, and what their nature and composition is, that I naturally cannot tell you and I would like therefore to ask you, if you want to give me some instruction about it!"

**[03\_126,03] Jarah says, "Dear Mathael, if you cannot believe that I have travelled to some of these stars in my flesh and blood, then my telling is almost completely useless! But if you can believe it, I can then tell you something about it!"**

[03\_126,04] Mathael says, "My very dearest child, faith is truly put to an extremely difficult test there, because the physical possibility for this is unthinkable. In spirit, in a type of ecstasy of your soul such a thing is possible, and I want to believe you, what you will tell me all about the far-off fixed stars; but when you say to me: in flesh and blood, there, dearest, I cannot believe the first thing, and the tale, perhaps quite true and correct in itself, loses much of its effective truth, as even the intention must seem purely impossible."

[03\_126,05] Jarah says, "Why should it be impossible then that I have been on some of these stars in complete flesh and blood? Are not all things possible for God?"

[03\_126,06] Mathael says, "Oh, in any case, for God nothing is impossible; but God has placed everything in a certain order, and this order is a law that He Himself observes most conscientiously and also must observe, otherwise the whole creation would no longer exist in the next moment. The Lord performs many miracles here, but nonetheless for the exact observer everything is constantly within His eternal, holy order.

[03\_126,07] When we wished that evening to have the day extended, He did not let the Earth or seemingly the real sun stand still – which in His own highest words would be against His order – and if He did such a thing, all life on the Earth would be in the highest danger of death. Whatever would not be destroyed by the too enormously powerful throw, would then all the more certainly find death in the waves flooding all the land.

[03\_126,08] You see, as I now know the Earth and the regions of the air, I know that at a height of only ten hours above us no being can exist any longer, just as no fish can live out of water, although a fish could still be kept alive out of the water for longer than a person a ten hours distance over the face of the Earth. Now think about the endless distance from this Earth to the next fixed star!

[03\_126,09] Even the distance of the sun from us, which my free soul can measure exactly, is something frightening; an arrow once shot would have to travel for more than fifty years at an even speed before it would arrive at the sun. But now according to the feelings of my soul, which are certainly not fully reliable, the next fixed star is ten times a hundred thousand times more distant from us than the sun, so the flight of a fired arrow would take more than a million times fifty years! But if a person could move as fast as a fired arrow, the air rushing against him would rip him apart in an instant; but what would happen to him first if he, namely a person, cut through the terrible space in a few moments?! What would happen then to his flesh and blood?!

[03\_126,10] You see, the laws of nature are also given by God and can only be cancelled by nature itself; but as long as nature remains, the unchangeable law of nature also remains. There can be no exceptions; for such a little exception would have to bring forth an

unpredictable disruption to the whole nature of things, which all hang together like links of a chain. But it only takes one link to break and the whole chain is devoid of its binding effect! There you now have my reasons why it is not easily possible for me at the moment to believe that you seriously travelled to certain fixed stars in flesh and blood.

[03\_126,11] Truly very much is possible for God that I cannot see now despite all my wisdom; but your claim, my dearest Jarah, does go a little too far into the extraordinary, and I cannot accept it as true before you have clearly shown me in an understandable way the reasons for its possibility, which are in accord with the divine order decided since eternity.

[03\_126,12] But you don't have to be indignant about it, for nevertheless I do not fully deny it; only I cannot accept this as instructively true for the reasons I have just given you, which I have not pulled out of the air. Perhaps you have convincingly true proof, however, which I cannot know! If you do, then let me hear them, and I will then no longer doubt whatever you want to say to me!"

[03\_126,13] Jarah says, "Yes, yes, you are seriously a very wise and unusually clever man; but you do not see everything by a long shot! You see, if there was something that could be done with Raphael, he could bring me here some natural objects in a moment, which I took from these stars to this Earth as a souvenir and as proof that I was really there; but you can't do anything with him, and therefore I cannot deliver you such tangible proof. It is true, as a simple person of nature you could still doubt their genuineness; but your soul, filled with the divine spirit, would then at least easily recognize that the pieces of souvenirs that I brought with me do not belong to this Earth. For there is a splendor and value in them, in comparison with which everything that the Earth has of value is simple carrion. That would be an imperial piece of immeasurable value! But let's leave that now; it is beginning to dawn in the east! The Sabbath is approaching, and it is important to prepare us for this day of the Lord!"

[03\_126,14] Mathael says, "You are completely correct; but will we therefore not get to hear further proof today concerning your physical travel through several fixed stars!?"

[03\_126,15] Jarah says, "How can we do that? Your counter evidence is too solid and too well-founded in the existent, unchangeable divine order, and I cannot give you any other proof of my true visit to the fixed stars than this, that for God all things that still seem so impossible to the human mind are nonetheless possible.

[03\_126,16] Did you count and measure the time in which the Lord had Ouran's ships brought from the middle of the sea to the shore by my Raphael? Who's hair was even touched by such a very fast transfer? How much time did Raphael need to set up Ouran's great tents and all the possessions he had brought with him, which were in part very fragile, on the shore in the best order?

[03\_126,17] Didn't you notice Raphael's flash writing?! Doesn't that contrast with the natural laws, even only a little strictly speaking, and yet you saw it happen before your very eyes?! Can you then claim according to your own rationale that such a thing is impossible?!

[03\_126,18] You see, I can tell you, because I, as no other mortal on this Earth, have experienced physically that in the most endless space there are such enormously large suns which, if they were hollow, would have a greater space inside them than this whole heaven that you see here up to the fixed stars of first, second and third distance! These enormous suns, around which whole solar systems with their countless many central suns and planetary suns, move around an even more endlessly great central sun for the sake of sustenance, and the movement is so fast that you would not be able to even catch them with the speed of thought!

[03\_126,19] From here to every fixed star of first, second, third and even fourth distance the flight would hardly last seven moments, and we with our sun and our planetary sun, which makes exactly the same fast orbit as the previously mentioned and described central sun of the solar system, make quite completely the same movement, and that is certain according to natural laws and all higher accounts! Do you feel anything of it, or is some planet mistaken, or we ourselves, if we now in one instant fly through such an immeasurable distance of endless creation?

[03\_126,20] But if such enormous heavenly bodies can hurry on with such an unthinkable speed without damaging their essence, how much easier is it, if the Lord wills it, for a body such as mine!?

[03\_126,21] Do you now have a somewhat better grasp of the possibility that I in my body actually travelled to some of the nearest fixed stars?"

[03\_126,22] Mathael says, "Oh, child, a whole heaven of wisdom is in you, and I am only beginning now to believe the possibility of what you have just said in the strangest way! But now don't speak any more about it, for our souls are not yet extended enough to understand such great things; for that I myself need several years more, as open as my soul is now."

## **Chapter 127**

[03\_127,01] At this Mathael is silent in quiet contemplation of what Jarah said, and Helena and Ouran observe Jarah quite silently, seized by the deepest amazement; Jarah, however, is watching the still fiercely burning city and waiting with great longing for My return. It is now fully silent on the mountain, only in Mark's house it is lively for the announced foreign guests, namely for Cornelius and Faustus, and the morning becomes brighter and brighter.

[03\_127,02] Thus it was quite calm on the mountain for around a good hour, except, as already mentioned, that in Mark's house things were very active because of the new guests announced, but also because of the new arrivals who were certainly to be expected from the wrecked city.

[03\_127,03] But during the quiet towards the morning several fell asleep. Even Cyrenius, Julius, the boy Josoe and several high state officials present here with Cyrenius fell asleep; but the thirty young Pharisees who were watching the fire in the city most attentively, remained awake and discussed the happenings and what was heard, likewise the twelve with Suetal, Ribar and Bael.

[03\_127,04] Mathael, Helena, Jarah, Ouran and at Mathael's side his four companions, Rob, Boz, Micha and Zahr also remained awake and were full of great thoughts; but they were all silent and thought about everything that Jarah had said to them, and they did not dare to ask her about anything else. But Jarah also considered whether she had not said too much to these people at once.

[03\_127,05] Only after a long while, as the horizon already began to redden, the otherwise very taciturn Rob opened his mouth and said, "Dear friends, I still cannot find any peace in myself with all my thinking. Everything here is truly so extraordinarily strange that it always seems as if one is dreaming, and one can do whatever one wants, but one can never accustom oneself to everything that has been seen and heard so that one feels at home in this knowledge! And this ever-growing feeling of foreignness is still the most natural thing that a thinker's thoughts can occupy themselves with. Everything is nothing but wonder upon wonder of the most colossal sort!

[03\_127,06] You, brother Mathael, have here become king of a great land, and we to your consuls! The great, holy Master only has to look out over the wide Earth and it shakes like a child before the whip! Then in addition the young head magician comes from heaven and performs things before which our hair stands up like mountains! Now this maiden comes as well and again tells things that could make one crazy without any effort whatsoever! Tell me whether it is possible to come to terms with these things in some way!

[03\_127,07] But where has He been for so long? It must be a good three hours ago that He left us, and still He has not returned!"

[03\_127,08] A second of Mathael's four companions, who is called Boz and was also no talkative person, says, "What you feel, I feel also, and I cannot begin to feel at home here for everything in the world! Everything that happens seems to me as unexpected as possible, and in its own way it is always so eccentrically great that one cannot imagine anything greater. Every deed, every word and every tale beats everything that the human ear has heard before and that the eye has seen so much into the dirt that nothing remains, including Moses and all his miracles, but dust.

[03\_127,09] There is not the slightest doubt that through the most remarkably good and great Master, who, born in Nazareth, is in his body a son of the carpenter there, the complete fullness of the divine spirit is working. But which mortal can feel at home beside such immensity? If He speaks, it is not He who is speaking, but the eternal spirit of God in Him, and if He acts, then I would like to hear from a great wise man what God is supposed to be able to do over that which He can do! He is completely God in word and deed, His will commands most actively the whole of infinity, and yet He walks as a simple man before and among us and eats and drinks like we do!

[03\_127,10] Where are all the sayings of wisdom of Solomon, who said at the dedication of the temple: Lord, I truly know that heaven and Earth cannot encompass You – where all creation ended, You are still eternally and infinitely powerful – but nonetheless we have built You, oh Lord, a house, in order to meet with pure and regretful hearts, in order to thank You, oh Lord, for all Your favors and blessings and to tell You in hardship of our affliction and our misery. (1 Kings 8: 12 on.)

[03\_127,11] Even if that is not word for word what is written there, it is nonetheless the brief sense of what the wise builder of the temple said in great, wise words at the dedication of such; would he also have spoken in this way, if he had seen and talked with him and got to know our Master, born in Nazareth, as we have?

[03\_127,12] For His personality the temple is still several thousand times too large, and the all-powerful will of our Master that rules everywhere is not the Master, God Himself, but only an incomprehensible strength of one and the same Master whom we can see, hear and speak to and nonetheless thereby get to know His personal extent as well as we know our own. How does He do that, that His will reigns over all infinity and eternity and His eye and His ear are fully present for everyone? You see, those are all things that no spirit can fully understand, and the consequence is that one cannot feel at home in it!

[03\_127,13] Yes, if the spiritually great divine Master was a Samson or Goliath, things would be somewhat more familiar, for one could say: an all-powerful spirit must also have a corresponding body; but our Master is rather smaller than big, as far as His person is concerned, and yet His spirit plays with infinity as a boy with an apple! That is the incomprehensible thing, and all wise men with their teachings about the being of God suffer here the very most violent shipwreck; but although we have been taught differently here, we nevertheless cannot now feel immediately at home!

[03\_127,14] In short, I am now actually dreaming much more than feeling fully awake and at home. My soul now sees a lot, yes, I can see the whole formation of the world, my gaze penetrates right down to the deepest depths; I see the moon as a very sad, miserable, small world, designated for even smaller and more pitiful people and other creations; I see Mercury, Venus, Mars, Jupiter, Saturn and in addition other similar planets, big and small. Saturn looks strangely wonderful; it is much greater than our Earth and floats in the exact middle of an enormous ring, above which, let's say, seven moons, greater than ours, buzz around like bees around their hive; I also see the wonderful, widespread realms of the great sun; but with all this I feel not nearly as foreign here as in the strangest vicinity of the Creator of all the countless worlds and its wonders!

[03\_127,15] Perhaps you others feel more at home, since you perhaps do not perceive this thing as calmly and deeply as I and brother Rob; but if one begins to observe the issue correctly with calm and in the greatest depth possible, compared with everything that one has ever seen or heard in the world or read in the old books, then one begins to feel even more strange. Yes, one becomes so absorbed in the end in one's own existence that it seems like a very perceptible nothingness! Tell me whether I am right or not!"

[03\_127,16] Micha then says, "You are both correct, and I also have the same feeling, but I feel very much blessed nonetheless."

[03\_127,17] Rob and Boz say, "Yes, there is no talk of that! It blesses us also very much and above; but that does not cancel out the feeling of complete foreignness in this issue! God is and remains God, and we can think and feel however we want, but we will never fill in the rift!"

## **Chapter 128**

[03\_128,01] Micha says, "It is not even necessary! Let's be glad that we are what we are, and that we finally have before us physically in all the most endless sphere of effect what the elders strove for in vain but always got totally lost in thin air!

[03\_128,02] Observe Moses and all the prophets, then take the wise men of Egypt and Greece on top, summarize their enormously mystical spiritual ideas about God's being, and you still have not even a grain of sand of that which we have here tangibly physically before us in fullness!

[03\_128,03] Moses, the greatest prophet, wanted to see God on Mount Sinai, but he received from the flaming cloud an answer with a voice of thunder that made the Earth tremble: No-one can see God and live! But we now see the same God, speak to Him, are happy witnesses of His wisdom and omnipotence and still live very well and very comfortably! If the good Moses sometimes felt somewhat strange on the mountain, particularly when a thousand times a thousand of the most powerfully cracking bolts of lightning played around his head at the same time, then that is very understandable; but if we here speak of a particular eeriness in the presence of the so very good and most pleasant God, then we fully deserve the harshest mocking!

[03\_128,04] Didn't our fore-fathers enthuse about a holy father in heaven, but nonetheless could never gain any understanding of Him!? We now have the same Holy Father in all most tangible truth before us on this Earth, which is now the heaven of all heavens, and we feel not at home!

[03\_128,05] It is true that one must feel quite unaccustomed and different here than a child at home with his conceited toys; but for that we are now also in a very curious school of life! When a child goes to school for the first time, he will certainly not feel as at home as with his toys in his parents' house; but when he goes to school for a year, then he will also feel as at home there as with his toys at home.

[03\_128,06] But how He, our God, Master, Lord and Father nonetheless penetrates everything with His all-powerful will in the whole of infinity from the greatest to the smallest thing and is most clearly aware of all His endless and countless creations from the greatest to the smallest, that, brother, is none of our business, and there is certainly nothing for us but to know and see that things are so, and must be so, otherwise all things would obviously instantly have to lose their objective existence.

[03\_128,07] We must just have patience! Today we know this much, tomorrow we will obviously know more, and in a year we should know much more than now at the beginning of our spiritual development, in which we nonetheless stand much higher than Moses and all the great and famous prophets before us, who with their most holy visions can hardly have guessed spiritually and then written down with highly mystical words and signs what we now can touch with our hands without any mysticism. If we just consider that actively, we will immediately feel a lot more at home than Saul once felt among the prophets!"

[03\_128,08] The others say, "Yes, yes, you are completely correct, and we all feel much more at home already! What a person's reasonable word is capable of doing!"

[03\_128,09] Zahr, who until now had still been silent, but otherwise always full of cheerfulness in his mind, says, "It is laughable what foolish things the cleverest men often say! Micha, the weakest among us, has nonetheless brought to light the very cleverest opinion! How could one feel here in the least strange and eerie? Quite the opposite! We are now in exactly the right spot! We are with God, our eternal Creator and Father. We began with Him and have now turned back again as far as possible; what are we talking about feeling uncomfortable for? We have only just come home! No, what strange opinions brothers Rob and Boz have! What do you say to that, Mathael?"

## Chapter 129

[03\_129,01] Mathael says, "You are correct, but these two also; this thing is highly personal! You and Micha are from the same bright star in your souls; those two are children of this Earth, but with the same right to the Lord's love and mercy as you! Your souls were already closer to the spiritual at the very beginning than the souls of Rob and Boz, and there is therefore nothing to be amazed about if they, finding themselves here in such nearness to the very purest spirit, feel stranger and more uncomfortable than we, who right at the very beginning stood closer to the spiritual than they both. They will gradually begin to feel more comfortable and now they feel much more at home already; but one day cannot give what a year can. After a year they will feel and speak quite differently than now, when their spirit becomes more and more at one with their souls. Do you understand such wisdom?"

[03\_129,02] Zahr says, "Oh, I now understand that very well; for my soul has become very bright through the great suffering that we have withstood, and I now understand everything easily. Only I cannot quite handle *OPTIMA FORMA*[in the proper way] the maiden with her travelling around the fixed stars, although I believe the child and in a certain way must believe her. But the How is another thing!



[03\_129,03] Well, we are now in a certain way in the centre of the very highest, divine force; why should things not happen in such vicinity to the very highest God that otherwise never come to pass in the whole of infinity?!"

[03\_129,04] Mathael says, "With your constantly cheerful mood you often bring things to light which say more than a whole Solomon's temple full of the most appropriate wisdom! Our Micha has just made a very useful speech as well, and we can be grateful to him for it. And so you, brother Zahr, have also represented the possibility of this girl's physical journey to several fixed stars in such a way that I can no longer doubt the possibility. It is really classically true; we only have to think where we actually are, and the possibility for everything lies clearly before our eyes, ears, hands and feet!

[03\_129,05] But the remark that one of you made, that one can imagine the endless power of the divine spirit more easily in a physical giant than in the more smaller human form of the Lord, is certainly something for the simple sensual perception, because something colossal always makes a more powerful impression on the human senses than something small; but for the purely spiritual understanding it is nonetheless sheer nonsense. For the divine power needs no material form in order to become more or less effective according to the extent of the material quantity, but the material itself is basically just an expression witnessing the spiritual power of the divine will, for which it is all the same to call a whole world or a grain of sand into being. What is a physical giant good for? The divine will needs only an eternally unchanging base from which to be effective in endless rays everywhere in the endless space of the worlds and being in the same strength and power, and to hold this holy, eternally unchanging all-powerful base truly no giant body is needed.

[03\_129,06] True, the Egyptians have often presented almost everything that is in any way concerned with the divinity in terrifying giant forms, in order to fool the lower classes who they wanted to keep in the dark; they were supposed to fear the divinity in terror and quake and before the words of the priests to tremble in all remorse like leaves before the storm! But have these giant god figures made the people better? Oh no, in time the nation got used to the terrible figures and thought nothing more of the Sphinx' head rearing thirty men high over the ground and wondered more at the patience of some old sculptor who chiseled a head out of a rock of granite.

[03\_129,07] Therefore let us be cheerful that the Lord Himself has now visited us in the fullest and most unveiled truth as a very simple person, not characterized by anything particular, and is teaching us in the simplest way in the world to recognize everything about our destiny, ourselves and Him in the fullest truth! This is all we need, and we can seek counsel for eternity about everything else."

[03\_129,08] Zahr says, "I thank you, brother, that is very true and good! We have now mutually set ourselves up to bear good fruit in the name of the Lord and Master, and things have become beautifully light. But as I notice, everyone except us has now fallen asleep before the dawn – and I must admit that I do not feel the slightest trace of any tiredness in me, and you must all be quite wide awake as well!"

[03\_129,09] Everyone says, "Quite perfect! We have never felt so strengthened before!"

## **Chapter 130**

[03\_130,01] Here Raphael steps up and says, "I am not sleeping either, and yet you said that everyone except for you is now sleeping!"

[03\_130,02] Zahr says, "Friend, the fact that you are not asleep and that you can never sleep at all will be clear to any person who knows you as well as we do! Therefore you might well have saved yourself such a remark. You see, dear angel, it is quite enough that we people here are sometimes somewhat stupid, and we need no support on your behalf to become even more stupid than we are in nature; but you can truly instruct very magnificently us in many things as a consequence of your immense and immeasurable wisdom and experience, which is older than the world itself!"

[03\_130,03] Raphael says, "Who am I then that I am not supposed to have any sleep?"

[03\_130,04] Zahr says, "But I beg you, my heavenly friend, don't speak to us and ask us so pompously! You are an angel of the Lord from heaven, here equipped with a light body by the Lord out of necessity! You can throw off this body in more than lightning quickness and destroy it!"

[03\_130,05] You are quite a different being, according to the body, to us still mortal people of this Earth. You were never born, except for the Lord God you have never had any other mother and father, out of whose body you were produced like us. You only know an immeasurable holiness since the most unthinkable times; you only know the names of pain, suffering and sadness and the better regret, but not from your own personal experience and therefore you cannot talk to people in the fullest truth about earthly human things; you can only talk to us about spiritual things that we will accept from you very thankfully, for you must be fully at home in them; but you cannot talk about physical things because you have never had to complain in a body!"

[03\_130,06] Raphael says, "Look, look, all the things you know! Even if I have never been inside a body, I nonetheless know better what a body is and what every fiber in it does than you could ever learn in a thousand years with all your industriousness!"

[03\_130,07] Are we angels not those who have to care for everything that concerns the being of a person from his creation to his departure from this Earth?!

[03\_130,08] Are we not those who purify your souls through the suffering and pain worked in your flesh making them capable of receiving the spirit of God, and we are not supposed to know then what are your diverse sufferings and pains?! What do you think then in your mind if you can make me such a reproach!?

[03\_130,09] Believe me that we angels are also capable of pain and suffering! And I tell you that we often bear more pain and suffering than you, since we have to experience only too often how the stubborn people crush all our great efforts with scorn and mockery under their dirtiest feet and constantly turn their backs on us.

[03\_130,10] Friend, if you had as much patience with a person over whom all power would be granted if you constantly showered him with the greatest good deeds, but the person despised you extremely for all that and didn't want to hear or know anything about you and only constantly directed all his thoughts and striving to getting rid of you as his greatest do-gooder and friend, possibly even to harm you for all your cares and efforts for his salvation, to destroy your good reputation and name and to make you into the craftiest traitor!? Tell me, if you were only like Cyrenius, what you would do with such a person! Would you have the patience to treat such a villain right until the end with all patience and measure and tenderness?"

[03\_130,11] Zahr says, raising his eyebrows at these words by the angel, "No friend! I would never have such patience in my life! Even without power I would have no patience, not to mention with power!"

[03\_130,12] Raphael says, "You see, and I have so much irresponsible power and strength that I quite alone could destroy and quite annihilate in the fastest instant this whole Earth, the moon, the sun and all the stars that are visible to your eye which are sheer enormous great space bodies, with everything that they carry; and yet I have always such a patience with the unchanging people of this Earth through my own free will!

[03\_130,13] But all that would be nothing, and would be an evil that is easy to bear; but consider now the continuing very most willful behavior of Satanas and her angels, who, as very powerful spiritual beings, constantly go around with the 'laudable' plan to destroy not only us, but God as well and to take away all His power!

[03\_130,14] Such a thing can never happen, of course! But enough, the indestructible evil plan is there and they do not stop trying to carry it out, constantly suffer the greatest pain and agony for it, which they cause themselves through their most evil desire; but that nevertheless never totally puts them off their evil forever.

[03\_130,15] You see, we see all this and have the power not only to tame them in the most sensitive way but also to destroy them completely forever, and that all without responsibility before the Lord God!

[03\_130,16] And nonetheless we treat them as our fallen brothers with all patience and consideration and direct things strictly so that their free will is never limited by us in any way, but is and remains always free, only we always prevent with all care the effect of such things. Friend, what would you do in such circumstances?"

[03\_130,17] Zahr says, "There I would thrash around like a bear and would see whether such spiritual beasts would not show me obedience, particularly if I possessed your power and strength without responsibility!"

[03\_130,18] Raphael says, "But don't you see now that an angel of God is no such a light thing as you had imagined, and that I also see a little of the actual humanity, and recognize it and therefore can talk to you about it?!"

[03\_130,19] Zahr says, "Oh yes, I see that very well now; but only tell me now whether you have to be here, or is it also your free will?"

[03\_130,20] Raphael says, "Oh yes, I could just as well leave you according to my own freest will; but I want to stay with you, because such a thing pleases the Lord. But pleasing the Lord is also my own will, and even God Himself can do nothing against that, for therein consists the maintenance of all creation, about which you with all the countless stars cannot see even the eon part, not to mention the endless entirety and the being itself! But now the sun is close to rising and the Lord is coming back; therefore we should be fully attentive again for every sign of His!"

## **Chapter 131**

[03\_131,01] Zahr says, "Shouldn't we wake the sleepers then?"

[03\_131,02] Raphael says, "They will wake up soon enough when the Lord is fully with us again!"

[03\_131,03] Jarah jumps up most hurriedly and asks with a passionately loving force, "From where, where is He coming from, the love of all love!? My eyes still don't see anything!"

[03\_131,04] Raphael says smiling, "It doesn't matter; if your heart just sees Him, your eyes will soon catch up! He will be here at the full sunrise!"

[03\_131,05] Helena, who has also remained awake, says, "Jarrah, let's hurry towards Him! Oh, what bliss it is to meet Him!"

[03\_131,06] Jarrah says, "Yes, yes, friend, you come along too! Oh, what a joy that will be if we see Him from some distance coming towards us!"

[03\_131,07] Next both hurry like the wind towards the wood in the west and soon disappear in it.

[03\_131,08] Ouran, who was also awake, looked after the two and said, when they disappeared in the wood, "In the end they go astray? The mountain rises quite sharply over there, as it seems, towards the south, and must be several hours away!? They will run on in their haste and the Master might come from another side and they will seek Him and in the end not find Him!"

[03\_131,09] Raphael says, "Worry about something else! These two will get lost just as little as I would or could get lost. Where the heart is once in such a very strongest light because of love, going astray in anything is henceforth purely impossible! They will certainly get deep into the forest; but they will find the Master!"

[03\_131,10] With this Ouran calms down, directs his glance once again towards the still fiercely burning and also very strongly smoking city and discovers with his far-seeing, sharp eyes a number of groups setting off in all directions. He also sees whole processions coming towards our mountain and says, "Well, health to every one! If they all come to us, where will we get enough bread for that many people? These will eat old Mark along with his household completely out of house and home!"

[03\_131,11] Raphael says, "Worry about something else! The whole Earth and all creatures on it certainly need very much of everything in every moment, and the Lord nonetheless satisfies the whole Earth itself and all the beings on it! But what is the Earth in comparison with the sun, which is more than ten times a hundred thousand times larger than this Earth and constantly needs an immeasurable amount of food to maintain its powerful light and to maintain the countless creatures on its wide pastures of light; and the Lord cares for them as much as for you, noble friend!

[03\_131,12] But now think about the eternally immeasurable space of creation full of suns and earths of even greater size than this Earth and its illuminating sun! All of them are constantly most richly equipped by one and the same Lord with everything that they need for their existence. Nowhere is there a lack, but everywhere there is the greatest abundance! But if it is so and it is eternally impossible in any other way, how can you then worry from where we will get enough bread for so many, who are now on their way to us here from the city?"

[03\_131,13] Ouran says, "Yes, yes, you are quite correct! I am no wise man, and I often forget for moments where I am now; but now I am quite in order again!"

[03\_131,14] Hebram, who has also remained awake among his thirty companions, comes over and says, "But that will cause great confusion today as the strict Sabbath! If this fire had happened on a working day, we could support those who were burnt out and come to us with advice and deeds, but as it is, it will be a difficult task today even for the great Master!"

[03\_131,15] Raphael says, "You also, worry about something else! Have you ever seen the sun celebrating the Sabbath, or the moon, or the stars, or the wind, the rain, or the growth of the plants and several other things? But why do these creations not celebrate the Sabbath? Because the very most active will of the Lord never celebrates a Sabbath, whose Lord He is!

[03\_131,16] Or how can you imagine an annoying law that God has ordered for the people only for their salvation for as long as it seems to Him to be advisable?!

[03\_131,17] But if God neglects the Sabbath and its celebration, what are you then trying to achieve with your foolish Sabbath? Wouldn't you like to dispute the Sabbath with me? Should I also bless the Sabbath through useless, purposeless and senseless idleness? Oh, wait, exactly today as a Sabbath I will make such a storm that your hearing and sight will disappear for months!"

[03\_131,18] Hebram says, "Oh, you heavenly friend, you don't have to take my question badly! Just always think that we are people and even with the best will possible we still always fall into old habits in extraordinary circumstances, like a pig in a poke! But you, oh powerful servant and angel of God, protect us all in the future from this; for we are all sheer weak and very fragile people!"

[03\_131,19] Raphael says, "Go over to your brothers and calm them; for they all are floating in the same foolish worries about the Sabbath, with which you came here! Show them the great foolishness of their worries! They are now gradually becoming awake." Hebram goes and does with good success what Raphael ordered.

[03\_131,20] When this is in order, Ebahl from Genezareth wakes up and immediately asks Ouran about his Jarah, but the latter informs him about what has happened and how Jarah and Helena went to seek the Lord in the forest.

[03\_131,21] Ebahl says, "Oh, oh, they should not have done that! The wood will probably already be populated with all sorts of guests from Caesarea! How easily might something happen to them that could affect them most unpleasantly!"

[03\_131,22] Raphael says, "You worry about something else as well! Both of them reached the right place a long time ago and will soon be here again. The Lord is coming at the full sunrise and both of them will not be far behind him!"

[03\_131,23] Ouran says, "How long do we have until the full sunrise?"

[03\_131,24] Raphael says, "About another short half hour!"

## **Chapter 132**

[03\_132,01] With this everyone is satisfied and it is peaceful once again on the outlier, which is separated by a small saddle from the higher range stretching towards the south; but below at the sea it is becoming very lively, for several parties from the city have arrived at Mark's home and naturally lament in very vivid colors about their distress and their undeserved misfortune.

[03\_132,02] Mark's kitchen it is very active, and both sons prepare several field ovens with Mark in order to prepare the considerable number of meals for so many guests.

[03\_132,03] Some of those who arrived from Caesarea head for the mountain, because they have already seen people on it from far off. But when they see Romans, they immediately

pull back again; for they believe that the latter are keeping a sharp watch here in order to round up those fleeing and to direct them back to the still burning city to help put it out, which would have been very particularly inappropriate for the arch-Jews on this, the Sabbath. For in Caesarea lived some arch-Jews who, without being exactly Pharisees, took Moses' laws very terribly seriously. And this was a new moon Sabbath, which was always treated more strictly than a usual one! Therefore they were, after the disastrous events of the previous evening, as if newly refreshed with ashes on their shorn heads and with torn clothes, much stricter than on any other Sabbath of the new moon. It would therefore have been highly fatal for these highly strict Sabbathists if they had been sent back by these Romans who did not respect the Sabbath, to put out the flames; therefore they did not stay long on the mountain at the sight of the Romans, although these were still asleep, and as already mentioned, returned again straight away.

[03\_132,04] Raphael smiled and said to Mathael, "Did you see them, the strict Sabbathists? They quickly cleared off at the sight of the Romans! But rejoice, they will yet give us a lot of trouble today!"

[03\_132,05] Mathael says, "Friend, with love, wisdom and patience and particularly with the help of the Lord everything can be done! Blind in heart, naked in understanding – they are stuck in their foolishness like an old rusted nail in a beam, the poor people! Well, perhaps we can heal them all!"

[03\_132,06] Raphael says, "Friend, as long as a person is foolish, things are easier; but if arrogance, domineeringness and pleasure-seeking joins foolishness in a firm bond, then improvement is difficult and most difficult of all with the priesthood of the high-ranking sort and type!

[03\_132,07] Just take whatever position of a human you like, for example a general or some other high ranking imperial servant! As long as he stands in his office, he will make use of the respect and honor awarded to him, and it is acknowledged; but with time he can become unsuitable for his position and then he is put into retirement, and he is de facto nothing any longer and no longer worries about his earlier, arduous position! The high priest however retains his reputation until the grave, and after his death the surviving priests have a temple-like monument set up to their own honor and exaltation and give him a divine reverence! The priesthood therefore knows how to keep the position untouchable for long periods and to protect it in all thinkable situations.

[03\_132,08] Just go up to such a die-hard priest, with whom you can easily notice how much he is in the wrong and stuck in lies, you will achieve nothing with him! He keeps his position high above that of an emperor, because he thinks himself to be a representative of God on Earth; he therefore will not exchange his position with any other in the world.

[03\_132,09] If you want to buy his position with much gold and silver, he will say to you: I have enough gold and silver; but my position is worth more than all the treasures of this world; for I am an official of God and no official of a worldly prince, and my position remains in eternity! After such a retort you then no longer hold the reins and you have to dance to the tune of the confirmed high priest! Therefore I believe that there is not much that can be done here with these arch-Jews! In addition your sense is quite perfectly worthy of God; everything is possible for the Lord God however, what often seems impossible for us angels and you people."

[03\_132,10] Mathael says, "I thank you for these words; but now the sun is rising and we must keep ourselves ready for the arrival of the Lord!"

[03\_132,11] Raphael says, "You are quite right, for the Lord is the true sun of all suns! If He rises in a person's heart, then it is the day of days for that person. Can you already see Him coming from the wood, since you are looking there so studied?"

[03\_132,12] Mathael says, "The sun is already over the horizon; but there is nothing to be discovered of the Lord and of the two who hurried to meet Him. It seems to me, taking things quite accurately according to your statement, that you have miscalculated a little even with your heavenly prophecy! The rising of the sun and the return of the Lord do not coincide at all! Look, the sun is already standing high above the horizon and there is still no trace of the Lord! Now tell me how I should interpret your prophecy to us!"

[03\_132,13] Raphael says, "But you must also direct your eyes over there to where He is coming from, and not over there from where He is not coming! Look around, and you will then immediately convince yourself that I have not made any false prophecy!"

### Chapter 133

[03\_133,01] Mathael, Ouran, Ebahl and Mathael's four companions all look around quickly and see Me coming up the hill with old Mark and hurry towards Me.

[03\_133,02] When they reach Me, they all greet Me in the friendliest way and thank Me for coming back; but since they do not see Jarah and Helena with Me, they become afraid, and Ebahl, extremely concerned about his daughter, asks Me somewhat anxiously whether both girls had not come to Me in the forest, since they had hurried towards Me after Raphael's words in the morning. And since they were now not with Me, they must still be seeking Me in the forest; I should therefore send Raphael after them so that he would bring them back again to the company unharmed!"

[03\_133,03] I say, "Why are you worried about these who are seeking Me? Do you think then that I can only protect someone from dangers if I am physically near to them? When you, Ouran, were I great danger, who told Me then that I should look for you and save you? Don't I know where both of them are and where they are seeking Me? Just leave them and they will come back again!"

[03\_133,04] Both of them have found Me in their hearts, which is easy for everyone. But whoever goes to seek Me physically, although he knows that I can only be sought inwardly, must learn this lesson, for example here that a simple external seeking and meeting Me does not put them in a position to come nearer to Me, but instead only to lose Me more and more! You can bear that in mind on this Sabbath morning! In any case both found my track and will now soon be here."

[03\_133,05] Ebahl says, "Well, if that is all, then everything is in order again! They would otherwise have certainly stayed with us if Raphael had not brought them so quickly to a decision through his words! The good boy sees everything nearby, even if it is still far away, and one can easily be taken in by him! He will never advise you against it easily, even if in the end it was something bad; for in that way he wants to bring someone to the right path through bitter experience. And so he did not advise these two earlier against going to meet You, but instead only spurred them on, and therefore they are now sitting somewhere tired out and do not know how they got there! Well, **my Jarah deserves it**; since she knows Raphael's ways and means and knows what she has to do! She was taken in by him once, and that is quite healthy; but he can rejoice when she returns, then he will receive a very particular lecture and will once again wonder at Jarah's eloquence!"

[03\_133,06] Right at this moment Raphael comes past, who in the meantime had wakened the sleepers, and Ebahl said to him, "You have once again been the cause of a somewhat unfortunate undertaking by Jarah, and with her also Helena! I have to honestly admit to you that the ways and means that you deal with the people entrusted to you and lead them does not please me at all! If a disciple of yours wants to do something that is not quite in order, you must distract him from it through word and deed, but not, still advising him in some way, let him commit the sin and finally keep him from a future sin only through the evil consequences of the path of personal experience! That may well be very good and purposeful for spirits of your sort, but for people such a thing is never suitable as far as I can see!"

[03\_133,07] Raphael says, "You are a thoroughly honest and just Jew; but as far as the secret path of the Lord is concerned you are as foolish as a fish! Do you really think that what I do, I do of myself?! I am a finger of the Lord and do what the Lord's spirit urges me to do! If you had more insight, you would see that very well; but I know how far your insight stretches in such things, and therefore I ignore such weaknesses of yours. You can see that the two have not got lost at all in that they are now coming towards us quite healthily and preserved over the mountain from Mark's hut, accompanied by a daughter of Mark's, who brings us the news that the breakfast is ready for us!"

[03\_133,08] Ebahl says, "Yes, but how did both of them get down there without being seen by us!?"

[03\_133,09] Raphael says, "Didn't the Lord say before that they had found His tracks?"

[03\_133,10] Ebahl says, "Well, well, I am quiet again; because they are here again at least for me everything is good again!"

## **Chapter 134**

[03\_134,01] After this conversation Mark announces that the breakfast stands at the ready and all the tables are already laid with food and drink. Then we head down from the mountain and towards the tables which are found in the same order in the morning, and none are missing.

[03\_134,02] Here Ouran says to Helena, "When you were down below, did you see whether our tents are still up and in order? And have our servants got enough to eat and drink – and are our beasts of burden all cared for?"

[03\_134,03] Mathael says to Ouran, "Friend and Father-in-law, in the presence of the Lord every worry is in vain! Now think about nothing other than the Lord; for He thinks for us and for the whole of infinity!"

[03\_134,04] When we headed down from the mountain towards the tables after this remark by Mathael to Ouran, Cyrenius asked Me on the way, "Lord, should I order a division of my soldiers to put out the fires in the city? For if we do not bring any help to the city, by tonight it will be a glowing pile of embers!"

[03\_134,05] I say, "Dear friend, if I wanted that, I would have sent My Raphael there long ago, and the fire in the city would have been extinguished in a moment; but I want this city, which is bad for both God and the emperor, to be humbled, and therefore I am allowing everything to be destroyed by fire except the homes of the poor and sober. But everything else shall be turned to ash! In the future better people shall settle here and the offspring of



our old Mark shall rule over this city and area with a just scepter, with the emperor's permission, and it will remain their inheritance from child to child and from grandchild to grandchild; but if they forget about God, then the same thing will happen to them as has happened to the inhabitants of this city.

[03\_134,06] If the fire had happened to this city of whoring on a working day, it would have been put out long ago; but on the Sabbath, and particularly on the first Sabbath of a new moon, no arch-Jew moves even the tip of his little finger in fear of being soiled before God.

[03\_134,07] The conscience of the arch-Jews is very sensitive in this respect; but the neglect of good deeds does not disturb their conscience in the least, neither does material and spiritual adultery and all sorts of fraud.

[03\_134,08] They even are of the opinion that a sin against the commandment of God on a working day is hardly a sin, and one could purify oneself again before the evening; but on the Sabbath one would have to remain impure until the evening, during which time the prince of night would begin to rule. And then it would be easily possible that an envoy of Satan might come, meet someone unclean and in this way take possession of this unclean soul!

[03\_134,09] Sin harms people only at night, and then only until midnight, because in this time Satan is allowed to go on the hunt. By day he has no power, and one can then sin as one wants and it doesn't matter; only one should bear in mind that one should purify oneself before the going down of the sun according to method prescribed by Moses, and one then has nothing to fear in the night from the sins committed by day.

[03\_134,10] These blind people do nothing for the sake of God, even if they have committed very many sins against His commandments during the day! The only thing that matters is that they do not fall prey to Satan; and because such a thing can happen most easily on a Sabbath, when they are not allowed to kill a goat, a lamb or a calf, yes, they cannot even wash themselves seven times, they beware as far as possible to keep themselves pure during the Sabbath, so that the devil cannot take control of them once the sun has gone down!

[03\_134,11] You now have the reason why these sinister characters in all things prefer to let their houses become ash on the Sabbath than to move a hand and extinguish the fire. Therefore a Roman general, who will not be unfamiliar to such coarse and irremovable foolishness of this people, will one day have an easy game to drive this race apart with one blow if it becomes rebellious, particularly on a winter's Sabbath, and to transform their great city into a heap of rubble.

[03\_134,12] But now let us have breakfast, otherwise a number of not very cheerful visitors will come upon us, whom we will have a job getting rid of in some good way!"

[03\_134,13] At this everyone moved to the tables, and the excellent breakfast was consumed with great zeal this time, and there was no-one who did not give old Mark the fullest praise. Also Ouran and Helena remarked that they had never before eaten such well-prepared fish and such tasty bread. Mark however directed all praise to Me and said, "That is the salt and the best spices of all food, of all drink and of all things; to Him alone bring your just praise!"

[03\_134,14] But there was not one among the guests who had not understood what Mark had said, and everyone praised Me silently in their hearts. But Mathael said loudly, "Yes, yes, old Mark, where the Lord is the chef of all life and all in all, one can live incomparably well; for there spirit, soul and body must receive the best food! You have done very well, in that you directed the praise that you were given back to the Lord; but for this reason your name will not die in the hearts of those people who got to know you as a friend of the Lord!"

[03\_134,15] Mark thanks Me therefore that I had paid his house such an effusively great honor; then he thanks Mathael too for his good words and declares himself to be fully unworthy of everything.

## **Chapter 135**

[03\_135,01] After the breakfast is consumed, Cyrenius and Julius ask Me what is now to be done.

[03\_135,02] I say (to Cyrenius), "Wait here a little and there will soon be something to do! Look at the coast! There like lazy cloud formations creep several arch-Pharisees with their arch-disciples. They already know that you are staying here for reasons that are unknown to them. They suppose that you are inspecting the areas on the Sea of Galilee, but are nonetheless holding a sort of camp here. Ouran's splendorous tents confirm them in their hazy opinions. They are now paying attention to see whether you will come over the sea in a ship or perhaps out of a tent. Then they want to entrust you with a plea for compensation, since they believe that the heathens have set their homes on fire.

[03\_135,03] But they will soon and easily learn that you are already here, and we will have them round our necks. Then you can already imagine what a job they will give us to do! I tell you all that only so that I will not be revealed before time! They must first be properly driven into a state, only then will the fear of fears be announced through My revelation. But you will soon find out what effort and debating we will have to sustain with this adulterous lot!

[03\_135,04] Mathael and Raphael will do good service for us; but until the middle of the day we will hardly get rid of them. Therefore let us now be quiet for a short time, and you collect yourself; for you now know what will happen to you!"

[03\_135,05] At this everything becomes quiet, only the soldiers and the servants hurry about the mountain somewhat loudly.

[03\_135,06] After a while Mathael asks Me whether he is allowed to speak to the arch-villains quite without any retention.

[03\_135,07] I say, "Certainly; but you will have to gather yourself exceptionally! I do not believe that it will be easy to deal with these armed heroes of the night; for these are armed to the teeth for every case!" Thus Mathael also began to gather himself.

[03\_135,08] But My disciples also asked Me how they would have to behave in this situation.

[03\_135,09] I say, "You have neither to speak nor to do anything; observe the whole thing as mute witnesses, and if any of the Pharisees ask you something, direct them to Cyrenius and admit that this is none of your business, and they will leave you in peace. I Myself will do the same at the beginning." With this decision the disciples were also satisfied, and we waited for the annoying arrivals in peace.

[03\_135,10] After a short half hour those waiting for Cyrenius on the seashore got the news from a Jew from the city who knew Cyrenius and who had passed by us that Cyrenius was in the garden of the old soldier. At this news all the arch-Pharisees and the other arch-Jews turned around and headed very quickly over to us.

[03\_135,11] When Mathael saw them coming towards him, he said, "Well, my high friend Cyrenius, gather yourself; now the storm will begin! I am very curious to learn what these lads will bring out!"

[03\_135,12] Cyrenius says, "I am no less curious, although I openly admit that I am least fond of dealing with these people; for if you show them even half the little finger they immediately want the whole hand, and that is not possible, of course, because there are other people who are really poor and therefore really need other people to take care of them."

[03\_135,13] At that the petitioner had already arrived, of course with the leader of the synagogue at their head. He recognized the supreme governor immediately and spoke to him thus: "High-ranking, enlightened and all-authorized Lord Supreme Governor of Coelesyria, yes, of all the Jewish lands, of the rest of Asia Minor and Major and of a part of Africa! It will not be unknown to you what an unheard-of misfortune happened this night to us, the inhabitants of the city Caesarea Philippi, ever devoted to God and to the emperor. If we had even the smallest guilt to measure, we could now curse our negligence and cry deeply and further bear with patience what God the All-mighty has let happen to us; but we have not given the slightest cause for this misfortune, as far as we know, but instead the evilness of some mischievous heathens has done it to us! Therefore we are then actually here to beg for a corresponding compensation from you!

[03\_135,14] You will certainly let such a thing come to us by law and fee all the sooner since we are firstly full subjects of Rome like the mischievous heathens, but secondly we as priests and servants of the only true God are capable of turning the people towards the emperor more in our balance for Rome than many thousand swords and lances. But if we are ever anti-Rome, then our tongues achieve more in a few hours than a hundred thousand soldiers in one year. Here one hand washes the other!

[03\_135,15] Fulfill our plea, take away our temporary begging stick and let our destroyed buildings, our teaching and prayer houses be built again at the expense of the State, and you will find in the name of the emperor no ungrateful support, yes, if there is no other way, we oblige ourselves also to pay back to the State such an advance after twenty years with interest. Consider, high supreme governor, our plea and grant it to us! It will be of disadvantage neither to you nor to the emperor; for we know who and what we are, and what we can do! If we are the emperor's friends, he will rule his empire easily; but if we are enemies of the emperor in our closed minds, crown and scepter will soon become an extremely heavy burden to him! Therefore consider our present affliction, consider our pleas as a clever man and act according to your discretion!"

[03\_135,16] Cyrenius says, hardly concealing his inner bitter anger: "Before I say either yes or no, I will first have everything checked most accurately, how and for what reason the city and your houses were set on fire. Whether you are quite so innocent, I could hardly know; for I have just heard this night from someone how you as a result of yesterday's total eclipse of the sun and then later more because of the sudden disappearance of the evening sun the nation began to harangue you because of the imminent judgment of God that is supposed to happen now and was prophesied by one of your prophets. On your part, the priests of the Greeks did not neglect to exploit the strange occurrence of nature to their own favor. Both of your priestly groups have misused the known natural occurrence in order to force the people to the most unheard-of sacrifices because of protection from effective prayers that attain God's will. The people who have been made deaf and blind since childhood did everything in their power that it could do in order to escape the latest judgment announced by you.

[03\_135,17] Luckily there was an intelligent and experienced man there who called some of the superior people from the people whom he knew and then explained the appearance that took place in all peace and calmness with perfectly natural reasons and as something he had often seen. But he also was clever to draw their attention to support his explanation that the priests, if there were some truth in their statement, certainly would refrain from blackmailing the people from huge sacrifices for a few remaining moments of existence on this world full

of lies and deception! The never-satisfied greedy and heartless priests knew as well as he did that there was nothing in the whole affair but at most a natural change of weather the following day. They knew the people's superstition and sinned at this opportunity in the most scandalous way!

[03\_135,18] You see, such a thing was told to me in the night by a very most faithful witness! Well, what was the consequence of this wise and very timely lesson? The several with few words well-educated people hurried at this to the desperate nation and screamed at the top of their voices: Comfort, comfort, comfort upon comfort! Listen to us calmly for your best! Then they instructed the nation in a very easy to understand way. The nation, seeing such a thing, was seized by anger and fury against you and prepared then a little bit from Daniel's Day of Judgment for you. Since I see only too well now from this faithful evidence, that actually it was not the mischievousness of the heathens, but only you yourselves, that in this night the otherwise beautiful and significant city becomes ash for the reason of justified anger of the population about your deceptive sense, then you will hopefully see very well that I not only cannot listen to your very cheeky plea, but that I on the contrary as Vice-regent here for the best of my emperor and for the best of the people will hold you to the strictest responsibility and to the full replacement of damage to the people, which I will collect most exactly, and judge – assuming that everything happened as I heard this night from a believable witness! What have you to put forth against this? Speak if you have something that you can say against this!"

[03\_135,19] Already during Cyrenius' tale the black petitioners changed their colors like chameleons, and one noticed easily their inner anger glowing out of their genuine wolf's eyes; and when they should now justify themselves, they could hardly pronounce a word for sheer anger.

[03\_135,20] Cyrenius waited a little while, and since no-one else wanted to speak he became worked up at the grimaces of anger by the petitioners and said in somber seriousness according to the tradition of showing the fullest mercilessness of a genuine Roman, "Speak soon, otherwise I will be forced to take your furious silence as a full admission of what you are accused of and in addition to immediately to pronounce your well-deserved judgment without any further consideration and to commit you to the execution of this judgment! Speak, for you know that we Romans never tend to joke!"

[03\_135,21] Finally the leader says, "Lord, the slander is too great! One cannot gather oneself so quickly and speak in return, but instead it is required to collect oneself and think how such slander is possible, and to consider the most powerful means to beat it into the dust of nothingness. Who can prove to us that we forced the people to make sacrifices?! We preached what we felt and feared ourselves! Who can prove to us that we acted differently to how we had to feel according to the prophecy?! Were the signs not there?! Or does history not show us a quantity of examples where God's patience came to an end and suddenly a most terrible judgment came over the people?! But we have also examples in the largest quantity where God allowed His great mercy and compassion to come to the improved people, despite a determined and unavoidably pronounced judgment, if the people turned back to the true repentance and regret.

[03\_135,22] But if your wise man who instructed the few against us was of such an honest character, why did he then not come to us and show us what he showed to those few unhappy people who are always against us? Only a person who does not know our eminent religion and has no idea about the word of God through the mouth of a prophet and of the effect of such in a time of signs in the heavens, can act so shamefully evilly slanderously against us! And a supreme governor of Rome believes such a person rather us!? They will tell us: If such a wise man had come to you and had taught you as he taught the desperate people, you would not have listened to him and would have judged him or lapidated him! But

who can claim such a thing about us before he has tested us!? Only after the deed do we tend to judge and condemn, but before the deed, according to appearance and some evil supposition? Never! Our religion speaks for our behavior; but who can step up and prove to us that we believe differently and act differently?! Malevolent slander or an evil supposition proves nothing for us, and your witness may well have told you whatever he wanted, but we declare his claim to be nothing until he can prove to us that we truly acted differently to what we believed ourselves and that we would have let the wise man go who incited the people against us with his wisdom, if he had come to us!

[03\_135,23] We actively shared the fear of the people; and if the people brought us masses of sacrifices to atone for their sins in the belief that they would appease God in this way, should we not have accepted the sacrifices?! Where is the opposite written?!

[03\_135,24] Noble Governor, consider that you are here dealing with true arch-servants of God and not with templars of the new kind who unfortunately understand only too well how to sway with the wind! We know that well, and the temple is therefore not disposed to us; but unfortunately few of us stick to the old faith, to which night flies, who whisper falsely judged things in your ear, will not part with! We have today certainly a magnificent day of the Lord, and there is nowhere a trace of a divine judgment except that our city has fallen victim to the flames – but not through God’s judgment, but through the unfortunately dubious evilness of some constantly hostile pagans. Would it have been that impossible for God to treat this area like what He did with Sodom and Gomorrah? If such a thing were impossible for God, who can step up here and say that after the previous signs it could not have happened?! We don’t want to say that God has protected this area from His threatened judgment because of our many prayers and sighs; God can have done it because of some pious person fully unknown to us, because both our prayers and the prayers of the pious have reached the foot of His throne. But who can prove against our religion and against our convictions that it is not so, but fully completely different?! I have now spoken in the name of my people and you, high lord, judge now a just judgment before God and all people!”

## Chapter 136

[03\_136,01] Naturally Cyrenius was not prepared for this retort and now didn’t know what sort of objection he should make to the high priest. Therefore he called Mathael and said to him in a low voice, “Now you speak on; for I have reached the end of my wisdom! For these people are much craftier than I imagined at first!”

[03\_136,02] Mathael says, “High friend! It will truly become more difficult for us; for to prove to them what they would have done if the circumstances had so happened is a difficult thing. And if they had secretly had the vilest intention, which I do not want to dispute, then even the attempt to execute it is in vain. Where then is the single fully punishable execution of the evil intention that they truly have but also could not have? But what sorts of thoughts can form in a person’s mind if he is attacked from all sides?!

[03\_136,03] If the heart beats stormily, no person can bear too easily a purification of his quickly changing thoughts which run in and out of each other like heavy storm clouds; and if in time the storm is laid in the heart, the person now calm rarely remembers any longer everything that happened in the storm of his passions. There may have been much damnable among it; but which God, I even say, will want to set himself up as a judge?! If they are really arch-believing people and have shared the fear of the people for one and the same reason, which we must accept as long as we cannot prove the opposite like a god, their plea must be granted to them, assuming that the granting of such a plea in extraordinary cases, as this one is, is ordered by the Caesar! We here can only make a judgment on what lies

open before us, as long as we are not able to make anything stick against them; our thoughts however can never serve as proof, and even if we question the whole city we will not know any more than we know now.”

[03\_136,04] Mathael had only whispered these words to Cyrenius in a low voice, and Cyrenius, scratching behind his ears, said to Me, “And what do You say then to that?”

[03\_136,05] I say, “My time is not yet here, therefore act now with each other just you two and with them; but take old Mark along too who knows them along with his two sons better than you! Ebahl from Genezareth also knows them, and Julius knows them more or less. Have them called over, and you will soon hear another language!”

[03\_136,06] Cyrenius immediately sends for Julius, who in the meantime had gone up the mountain to see to the soldiers, in order to observe the still very powerful fire. Both of them came quickly, as well as old Mark. When all those called were present, Cyrenius read out the petition of the arch-Pharisees and the high Pharisee’s speech, as well as what the high Pharisee brought forth as undeniable evidence.

[03\_136,07] When Mark heard such things, he wondered much about the enormous cheek of the high Pharisee and said to him, “You now so extra-honest and highly pious seeming high Pharisee! You came now as good as called by me and desired against all my long expectation in my great net! Think back just about three years, what an effort you made to bring me to your belief! You dispensed me of the somewhat annoying and also painful circumcision of an old person. If I signed myself and my entire household over to your belief that was perfectly enough! You even promised me a number of advantages in doings and dealings when I answered you in return that I have a conscience and do not like to exchange the religion of my fathers for another one whose basic creeds I know much too little and about which I do not know which new responsibilities can arise for me. I told you then quite openly that I was not fully against changing my somewhat clumsy religion for a better one, only I must first be initiated into the entire essence of the new religion to be taken on.

[03\_136,08] You said however that that was not necessary in your religion; for every religion was in any case nothing more than the cradle philosophy of children and must also be kept for the sake of the children. Once a man has his educated intellect however, he no longer needs the cradle philosophy of the children anymore and sticks to it only for the sake of the children; he himself however would be called an idiot if he seriously saw something in it! But a man like I could also judge whether it was not smarter to admit a religion outwardly which sets the least obstacles in the way of my doings and dealings.

GEJ.03\_136,09] I agreed to this and committed myself and my entire household to your religion. But soon afterwards my eyes were opened wide when I soon was condemned to all sorts of annoying taxes and I then saw even better what a despicable exchange I had made by accepting your religion.

[03\_136,10] I had to give you a tithe of everything and the first of all fruits. Very often I feared complaints from the Roman officials, but I did nothing; for I was always pulled up and told: *VOLENTI NON FIT INIURIA!* (there is no injustice for he who agreed.) Why did you let yourself be caught as an old intelligent Roman? Repent now for your unconsidered foolishness!

[03\_136,11] But if I came to you and told you of my misery, you would not listen to me and always said in your great arrogance: Thus is it written! And I could withdraw again with a sad and frustrated face and mind without having achieved anything.

[03\_136,12] If I wanted to know your Scriptures in more detail, I was told: We are the Scriptures and the living word of God! Thus no-one has to ask further for anything, but instead everyone should do what we teach and demand! No-one needs anything further!

[03\_136,13] You see, you old, evil oracle of the Jews from Caesarea Philippi, that are your words and your behavior! And you now suddenly want to whitewash your reputation?! I swear to you by everything that is holy to me that you will not move from this spot before you make well again at least for me all the highly unjust damage! The worthy supreme governor can lift the cross onto your back on my behalf and there will be no injustice done to you! Do you understand, you old, bad oracle?!"

[03\_136,14] Cyrenius says, "Ah, that's how things are?! Well, well, now we have something! Well, you wise high lord of dubious oppressors of the people, what do have to say against that?"

[03\_136,15] The high Pharisee says, "Do you know Moses entirely and all the prophets enlightened by God?"

[03\_136,16] Cyrenius says, "I know Moses quite well, but I only know the prophets by name."

[03\_136,17] The high Pharisee says, "Very well; then go and learn firstly all my bitter responsibilities by heart and punish me if you can prove that I did not follow them all! If you want to read – we have the Scriptures with us here as the only goods that we can carry with us today on this high day of the Lord, if there is a danger that it could be destroyed!"

## **Chapter 137**

[03\_137,01] Mathael says secretly to Cyrenius, "That is another difficult task which we are too weak to solve! Mark did his thing very well; but what can we do if we cannot prove any neglect of duty from what they say? Let's listen to Ebahl and Julius now! But what they will say will not be of much use to us either; for the old fellow is too sure of himself and is capable of completely justifying every very shameful act from the Scriptures. What can be done then against this?"

[03\_137,02] Cyrenius says, "Alright, then I in my complete power will damn every piece of scripture that goes against the healthy sense of a person and we will have him then in chains!"

[03\_137,03] Mathael says, "That cannot be done, because he can then say: Healthy human sense however also demands that a law is given and sanctioned before someone can be judged by it. What will you have then to say against that? One must collect oneself quite unusually carefully in order to be able to do anything against these lads from a human point of view! Now Cornelius, Faustus, Kisjonah from Kis and a certain Philopold from the same area should be here soon; they will certainly be of great help! I am looking forward to their arrival very much!"

[03\_137,04] After a measured while of consideration about what has been said both on the part of the high Pharisee as well as about the somewhat more secret remarks by Mathael and about his joy about the announced arrival of Cornelius and his entourage, Cyrenius orders Ebahl to say something tenable about the arch-Pharisee.

[03\_137,05] And Ebahl rises and says, "High friend! Foxes and your proteuses (fickle, easily changeable people) are hard to catch; the foxes, because they always have two ways out,

and the proteuses because they can change into anything, even into the elements themselves. Therefore my opinion is this: Since after what has been said about these people by the most true and faithful witnesses whom you know as well as I, you can have no doubt at all whether things are so or not, on the other hand however as a worldly judge you can only come to a judgment of the world which can convince your eyes and ears, my advice is thus the following: Let these annoying proteuses go without the least granting of what they want, and without damning them to any punishment by a judgment! Thereby you have done enough for the inner spiritual truth and the senses of the world! That would be my opinion!

[03\_137,06] I could tell you hundreds of facts about the many deceptions and the unscrupulous oppression of the people which I have experienced at some occasions with these wannabe servants of God; but what good would that do for you? They will certainly find a hole through which they can slip into freedom! They cover themselves very carefully against every potential outer damaging wind with the cloak of Moses and with the coat of Aaron and the prophets, and no wind however cold can cause them even a sniff!

[03\_137,07] But everything that can be done to external understanding from the Scriptures of the prophets, we know very well; for they are fit for everything, as long as one does not know their inner spiritual sense, and that is the main hiding place for these people. Therefore nothing much else can be done except what I have advised you."

[03\_137,08] Cyrenius says, "Yes, yes, you are quite right, I recognize that completely in its depths; but nonetheless I believe that one could counter these people perhaps with somewhat provable criminals where they then could certainly no longer get away!"

[03\_137,09] Ebahl says, "Oh dear, with anything but that; for these lads know every jot of the Roman law and know how to get around the Law better than any lawyer, so that no Satan can touch them. They will have committed such crimes either personally or participating in a group. Before God they will certainly not be able to hide; but we cannot touch them if we want to deal with them legally! Perhaps Kisjonah, Cornelius, Faustus of the Greek Philopold? But among us, except for the Lord and the angel Raphael, no-one can touch them!"

[03\_137,10] Cyrenius shakes his head and says, "I could nonetheless have them guarded as suspicious people; perhaps such seriousness would then be a little sobering for their minds!?"

[03\_137,11] Ebahl says, "Try it; but I put my word on it that you will not be able to withdraw the guards from the high Pharisee after the first protests fast enough! We have not a haze for the outside world about any *CAUSA CRIMINIS*. There are no prosecutors, and therefore there can be no judge! The quiet statement of the Lord cannot be seen as a complaint for two reasons. Firstly there is a lack of any worldly supervision, and secondly the Lord Himself would only be half a witness before the world; for at least for now one could not consider His divinity, neither His prophecy, legally applicable *ANTE FORUM ROMANUM*! We know exactly where we stand with them; but the dry Roman law does not know our Lord and Master at all and thereby neither His statement from His wisdom, and yet now, despite all your innermost conviction about this person, you can only judge from what you can discover from the people as proof of guilt. And a prosecutor is needed, and only then come the witnesses under oath! Or is the statement by a prophet or an oracle valid for something if neither belongs to your religion?"

[03\_137,12] Cyrenius says, "Yes, in extraordinary circumstances, particularly when the prophet has proven himself first before a proper court as worthy of complete belief! If the court bears no concern against him, he can serve as complete proof like a statement of a tested oracle! For only the judge has the right to accept the validity of a witness or not, and to decide whether he is admissible or not!"



[03\_137,13] Says Ebahl: "Good, but what if the prophet can be used neither as a prosecutor nor as a witness? How can you force him to it?! As a witness rather; but as a prosecutor – never! Here we certainly have one; but how will you force this great one and the angel Raphael to appear either as a prosecutor or witness?"

[03\_137,14] Cyrenius says, "Certainly no force can achieve anything! Let's wait; for those announced will not be waited for long! It seems to me as if I saw oars at quite a distance on the sea!"

[03\_137,15] Mathael says, "I have been noticing that since half an hour; but they seem to remain at the same spot! Well, how is the trial going? Are you still at the same point?":

[03\_137,16] Cyrenius says, "Not an inch further! You were right, and Ebahl was right, and I see that we with all our authority in worldly things can achieve little or nothing, and the arrivals will most probably not help much either."

## **Chapter 138**

[03\_138,01] (Cyrenius) "But just now something occurs to me! I will immediately send a messenger to the district governor who will have to send me all sorts of prosecutors and witnesses from the city. They will have something to say about these foxes and we will then soon corner them!"

[03\_138,02] Mathael says, "The thought has something in it! At least in that way you can put them under guard. But that must be put into action quickly!"

[03\_138,03] Cyrenius immediately has two riders come past and explains to them what he wants from the district governor. They instantly hurry off towards the city.

[03\_138,04] But when the arch-Pharisees, murmuring among one another, notice this, the high Pharisee steps up to Cyrenius again and says, "Lord and ruler, why do you allow the riders to go to the city? Did you send them there on our behalf? Do you want to destroy our legal claims which have even been sanctioned by your law? Lord, that will be difficult; for we have the law and God on our side! You only would have to give new laws which can be of as little use for the moment as the old ones; for the effect of a new law can never be retroactive!"

[03\_138,05] Cyrenius says somewhat annoyed, "You speak when you are spoken to! I know your request and your responsibility too! It now depends on me alone. I must seek advice with my official people whether you are worthy of the emperor's granting of your petition!"

[03\_138,06] If you are found to be worthy after the strictest test, your demand will be granted; but if you are found to be unworthy, not only any granting is cancelled but a punishment will follow for the cheekiness that you have undertaken by desiring mercy from the State to cover your sins as punishable people! Pay good attention! A supreme governor of Rome judges quite differently to you! He never judges according to favors and the external appearance of the person, but always without difference of status according to laws and rights.

[03\_138,07] Thus be very careful how you stand with your conscience in secret before God and before people! For a much stricter account is demanded from you as so-called servants of God – although God needs no servants since His omnipotence and all-wisdom, His all-presence and all-knowledge already serve Him best throughout eternity – and from you as

teachers of the people than from the uneducated people who often hardly knows a few laws in need and even then has no idea which spirit they hide inside themselves.

[03\_138,08] But you know the law and the spirit and must recognize it and must be indoctrinated in all truth. Therefore you will also see why you are dealt with on my part much more strictly for the sake of the people than with a private person! For either you must be as pure as the sun, or you have never been worthy of your office! Therefore you do not have to worry about what I do either to accuse or excuse you! But go and put your petition on parchment and then hand it over so that I have more proof in my hands either for or against you!"

[03\_138,09] The high Pharisee says, "High lord and ruler! Today is a new moon Sabbath on which every activity is forbidden. On this holy day man has to occupy himself while his body is resting alone in spirit with God; we are only allowed to speak, but we cannot write until sunset. But after sunset we want to give you our petition in writing."

[03\_138,10] Cyrenius asks, "Did Moses give you the law about this particular observance of the new moon Sabbath?"

[03\_138,11] The high Pharisee says, "Not Moses exactly, but his follower, through whose mouth the spirit of God often spoke like through Moses' sacred mouth."

[03\_138,12] Cyrenius says, "About that I would like to raise a strong doubt! For the divine spirit looks out of the pure laws and orders of Moses in a tangible way; but as far as your new moon celebration is concerned nothing is to be seen except the deepest superstition and a whole ship's cargo full of coarse human stupidity. What is the new moon? You don't know it, but we know and must therefore laugh about your full moon celebration most heartily. And our wise men who understand a lot are amazed at how it is possible that in the nearest neighborhood of the Greeks, Romans and Egyptians there can be such idiots and crudest sinister characters who don't even know what the moon is and what the new moon is! But do tell me what you imagine the moon to be!"

[03\_138,13] The high Pharisee says, "Rather you tell us what you, high lord and ruler, think of the moon, then we also want to say to you what we think about the moon!"

## **Chapter 139**

[03\_139,01] Cyrenius says "So listen! The moon is a planet about fifty times smaller than our Earth, and accompanies the Earth constantly on its great path around the sun; while the Earth covers the great way once in 365 days, the near moon has circled it almost thirteen times.

[03\_139,02] With these orbits the moon necessarily has to go through various positions. Since it is just as much a dark planet as our Earth, it is also illuminated by the great sun like the Earth is. If the Earth stands nearby between the sun and the moon, we see the moon quite illuminated, and that is the full moon; but if in approximately fourteen days the moon stops between the sun and the Earth as a result of its swift movement, and we get to see only very little of its illuminated surface thereby, it is a new moon.

[03\_139,03] But if the moon somehow accidentally moves exactly between the sun and the Earth, as was the case yesterday, it covers the sun and prevents its light from reaching a certain part of our Earth, that means on the spot which makes a direct line from through the moon to the sun, and then a very natural solar eclipse occurs; but that part of the Earth which

is not exactly in the direct line does not get to see such an eclipse, namely those who are on the opposite side of the Earth to us. For this Earth on which we live is just as much a ball as the sun and the moon and only has a day and a night through the fact that it turns once around its axis within twenty-four hours, in which time it gradually pushes all its countries and seas from the North Pole to the South Pole underneath the sun and lets them be warmed.

[03\_139,04] That is alone the secretly well-calculated and clearly understood truth of which the layman of course knows nothing, because he is lacking in the necessary background knowledge for such insight and teachers such as you also must lack this; for what one has not got oneself, one cannot give to others. And if you had it, you would not give it to any layman, because the layman brings you more foolishness than the best wisdom! I have now shown you clearly what the new moon is; but now you show me too what you think the new moon is!"

[03\_139,05] The leader says, "High lord and master, we already learned in secret ways what you have now told us, and I for one am for this; but just look at Moses' story of creation, and no trace can be discovered of all that you have now told me and what was not unknown to me for the last twenty years.

[03\_139,06] But we sit before the people, out of necessity of course, as the first main confessor and announcer of Moses' religion, which contradicts this quite understandably true opinion, on Moses and Aaron's chair. What else can we do except to keep the better conviction for ourselves in secret, but nonetheless tell the people what we received from Moses!?

[03\_139,07] But today one of us should just try to announce another religion to the people other than Moses' in whatever respect, and I swear to you that he will be stoned!

[03\_139,08] Certainly some people say: what Moses said has quite a different meaning, and it says something quite different to what can be seen in the dead letters. I also admit that quite freely; but how could we tell this to the great nation, whom not we, but our fore-fathers made foolish, without damage?! Firstly the spiritual sense is so deeply hidden that one cannot find it clearly oneself, and secondly there is the question of how one should teach a darkest, foolish, highly superstitious nation, for whom all elements of higher knowledge are more foreign than the North Pole, when one quite honestly doesn't have a clear idea oneself!

[03\_139,09] Thus there is nothing more reasonable than to leave the people their old belief and as the representative of the old religion and laws to observe most strictly the religion and laws at least in the face of the people; but if one is alone without foolish witnesses, then one should do and believe what one always recognizes as true! If you act differently, you will see this beautiful land only too soon in its worst rebellion! Now you can speak again and prove to me that I said something false in my speech!"

## **Chapter 140**

[03\_140,01] Cyrenius is amazed about the high Pharisee's wisdom and says to Mathael, "Friend, it is very difficult to talk to him! For you just get everything thrown back at you! He is filled with all sorts of knowledge in secret, and how splendidly he knows how to justify his situation! Ah, that has never been seen before! One cannot finally be angry with him! But now at least those from the city must be almost here, and then we'll see what they will bring to light."

[03\_140,02] Mathael says smiling, "Nothing at all, I tell you that; for these arch--- are too slippery and find loopholes everywhere to escape through! In short, in order to trap these people in some way we need more than just human strength and human knowledge! I trust myself to heal hundreds of Greeks and Romans in a day from their foolishness; for whatever I say will be new to them, and they will even accept it with grateful curiosity. But there is nothing new that one can give these people; they are mostly indoctrinated in all knowledge and know how to represent their cause in such a crafty way that it is difficult to contradict them.

[03\_140,03] Therefore I also think that the Lord Himself drew back a little because He already saw in advance that it is not easy to deal and talk with the Zealots! And so I also believe that the prosecutors and witnesses from the city will also achieve as little as we."

[03\_140,04] Cyrenius says, "Well, then there is a very notable hearing for the moment which under such circumstances does probably not occur twice on Earth! If only the vice-governor would appear soon!"

[03\_140,05] At this a messenger arrives out of breath and says to the whole company, without paying attention to where Cyrenius was, "Friends, hurry up and get out of here; for a terrible revolt has broken out! Everyone is looking for the rascals who fled, the arch-Jews and Pharisees, and the Romans and Greeks are butchering everyone that even half looks like a Jew! I am a poor Greek, today I put a Jewish tunic over my naked body out of necessity, and I barely escaped with my life!"

[03\_140,06] Cyrenius says, "Boy, I am the supreme governor! Explain yourself more exactly! How and why did a revolt break out?"

[03\_140,07] The messenger says somewhat embarrassed about the unexpected presence of the supreme governor, "High and almighty lord! Things are as simple as this: When the sun or some other light apparition illuminated the evening yesterday a few hours longer than is usually the case, and afterwards suddenly disappeared from the firmament – a rare but not unknown event on this great and wide Earth – the Jewish priests, who saw this thing certainly just as much as we did out of the basis of human experience and human knowledge, began, instead of offering the people of their religion the complete truth, to announce this event to the blind, superstitious people as an enormous judgment by God from their mystical books of the prophets. Thereby a fearful howling went up among the foolish Jews; their priests as supposed friends and servants of God were now sworn to convince God, for every sacrifice demanded, to mercifully remove His punishing justice.

[03\_140,08] When the smart Jews heard such support only too clearly and truly, they answered in the priestly mystical pathos: If you want to have God's severest judgment on the world turned away from you, you must now bring all the gold, silver, jewels and pearls that you possess as a sacrifice, as well as your best fattened oxen, the cows that are richest in milk and the fattest calves, so that we can then sacrifice them to God in a worthy fashion!

[03\_140,09] The Jewish rogues of priests had hardly said this when a positive cloudburst of sacrifices appeared! Our not so stupid priest also saw this and sought to persuade their people through a lucky shot to give generous sacrifices. They also found something from the old religion which served them well for the purpose of sacrifices. They let the good Apollo fall for a new Daphne and pay her a dirty visit. His enemy, Mr. Pluto, immediately noticed this and swiped the sun; and Gaia, Apollo and his new beauty now found themselves in a terrible pickle! Every Greek and Roman could see that a most terrible war of the gods would occur from this! Perhaps, if powerful Zeus was targeted with sacrifices and pleas, he could avoid this most dangerous situation! This invention brought much gain to our priests, but not nearly

as much as what the Jewish priests were brought by their judgment by God announced to their sheep.

[03\_140,10] A very wise Greek having heart and head in the right place taught some sober thinkers and these taught the oppressed Greeks and Romans about the natural event, as far as was only possible in the great confusion, and showed then very nicely tangibly the crafty profit-seeking priest casts, who might well lose the desire to demand and take sacrifices if only one true word hung on their ominous announcements. They should compare both announcements, namely the positively conjured up Jewish one and the Greek and Roman one, with one another, and they would then soon see that both could not be real! For either what the Jewish priests had said or what the Greeks had said must have happened! But the gods would not be so foolish and cook up a separate benefit to every individual nation when they otherwise usually distribute their gifts from heaven among all believers and non-believers alike!

[03\_140,11] Such instruction and similar things brought the people to their senses. Those who were known to be better Jews were also given similar instructions; but it was a futile attempt. These calves of God on the contrary gave threats and accused the paganism of being the cause of the evil occurrence!

[03\_140,12] Such things soon led to assaults and the Greeks and Romans inflamed a final judgment over the heads of the foolish Jews and demanded from the priests the return of the sacrifices which had been blackmailed from them in need in the most unjust way. When this was not granted, they came with force to the Jewish priests who well did escape the violence and took to their heels through the smoke of the city burning in all the Jewish corners.

[03\_140,13] The wise Roman city governor however had made important extensive investigations on the Jewish arch-villains of priests and then showed the people how they alone were the reason for such an imminent catastrophe. Then the revolt rose on the part of the Jews and became a very dreadful business; for the Jews are being massacred indiscriminately now, and in the city there is almost more blood than milk and wine.

[03\_140,14] As it seems to me, the Jewish priests who escaped are standing over there under the great Cypress tree! Well, hello, things will go badly for them if they do not take to their heels immediately, which I will certainly not advise the villains to do! I will knock a few down with this spear which was thrown at me when I was fleeing here in the belief that I am a Jew, but which luckily did not hit me! The two riders met me at the city gates and will have a job trying to reach the governor! Lord, lord, now you know everything; and what I said to you is the pure and naked truth, for which I would pay you with my life!"

[03\_140,15] Cyrenius says, "I am very grateful for his news; you did things very well! But now remain here, and if you are hungry and thirsty, take bread and wine! I will send a few cohorts to the city in the meantime to put down the uprising; then you will serve me as a good witness against those Jewish priests!"

[03\_140,16] The messenger takes this request willingly, since he was already very hungry and thirsty; and Cyrenius only made a sign to Julius and he already knew what had to happen there, since he had listened to the whole announcement by the messenger himself.

## **Chapter 141**

[03\_141,01] When Julius has carried out the will of Cyrenius and both cohorts leave, the two riders sent out previously come back and report the same things that the messenger had

said. At the same time they report on behalf of the town governor the very most obedient assurance that he, as soon as the storm has died down even a little, will hurry out and give the high, high master the most accurate and conscious report about everything. Cyrenius rewards both riders and orders them to take some rest, and they salute Cyrenius and head back to their companions. But Cyrenius turns again to the messenger and asks him who has actually sent him out as a messenger.

[03\_141,02] The messenger says, now somewhat more courageously than before, "Lord, lord! Necessity! I myself, a citizen of the city, since the fire finally made no distinction between the Jewish houses and ours, have lost all my belongings and am now a beggar. I took this coat, which now covers my body through need, from the body of a Jew, beaten to death, and threw it over my shoulders, otherwise I would be naked like my wife and my three already quite grown-up daughters, who are now behind the hut of old Mark, all four of them with a great linen cloth.

[03\_141,03] But I released a call to flee for all the Jews of the city who are present here so that they would flee and I could recognize them more easily, in order to take revenge on these main villains with this sharp spike to my heart's desire. But if they flee, they can only escape by sea; otherwise patrols have been sent out from the city on behalf of the governor, and these would capture the rogues, when things will truly not go well for them!

[03\_141,04] Lord, lord! I am a Greek and I know a little about waging war; but now it is good, these rogues will never get past us! In any case it would not hurt if a few patrols were placed on the shoreline; for otherwise the fellows could quickly take possession of a boat and sail off with it."

[03\_141,05] Cyrenius says, "Don't worry about that; it has already been best seen to!"

[03\_141,06] Now Cyrenius turns to Mathael and says, "well, what do you say to this news now by the messenger?! I will nevertheless wait for the town governor and am curious to hear what these arch--- will say against this."

[03\_141,07] Mathael says, "You will not gain much through it; for you still know all the thousand holes much too little through which they could reach the most beautiful freedom. But you are much better than you were before!"

[03\_141,08] But now above all we must ensure that the messenger's wife and children are looked after! Helena, you must have a few day clothes with you, even if they are only shirts, so that for the moment they can be protected from nakedness!"

[03\_141,09] Helena immediately calls one of her servants and orders her to carry out the order. Straight away the servant goes into one of Ouran's tents and brings four good shirts and four expensive Greek lady's skirts. When she comes to Helena with them, the latter says, "Have the messenger lead you to his wife and daughters, dress them and bring them here to this table!"

[03\_141,10] Tears of gratitude come to the messenger's eyes at Helena's goodness, and with a cheerful heart he leads the servant to where his crying wife and his three sad daughters are waiting. But when he says to them, who are still wrapped in the linen cloth and crying: Do not cry any more, my dearest's; for look, we have found a most powerful savior! The supreme governor Cyrenius is here, and probably his daughter has sent you finer and more expensive dresses than you have ever seen!, the wife and daughters jump forward in joy and get dressed quickly. But the messenger folds up the linen cloth and puts it under his Jewish tunic. Then he leads them all to Helena and they cover their dresses with tears of warmest thanks.

[03\_141,11] Helena lets the four women take a seat at her side and immediately serves them with bread and wine; for the four women were also very hungry and thirsty already. Helena and Ouran chatted to the four and they told them about the Pharisee's pressure on their believers. Then Cyrenius says to the messenger, "Friend, I spoke to you rather harshly right at the beginning with the somewhat disrespectful name "boy"; but since I now know you better I regret having been disrespectful to you in such a way for even a moment. For this you shall now be given clothes of honor by me!"

[03\_141,12] At this Cyrenius ordered his servants to immediately bring forth a Roman robe of honor, consisting of the finest pleated shirt from Byssus, reaching to the knee, then a toga which was trimmed with gold braid and was woven and finished in Indian silk in the most beautiful blue color and the noblest Roman footwear and a finest Egyptian turban with an adornment of feathers and jewellery which consisted of a valuable emerald. In addition our Cyrenius had six finest undershirts and a hundred pounds of silver brought to the messenger. The messenger was, of course, beside himself with joy, and hardly knew how he should begin to thank Cyrenius for all these good deeds.

[03\_141,13] But Cyrenius himself smiled with joy and said to the messenger, who was called Herme, "Go into the house of my Mark, wash, dress yourself and come back as a noble Roman; then it will just be time to bring the Pharisees here to a main hearing! For this time they will not escape me, I swear it! And you, my noble friend Herme, will perform a good service for me!"

[03\_141,14] Herme says, "It is my will, and I have never lacked in knowledge of war! But these people are too cunning for the Furies, not to mention for us on the way to a proper court case! If one wants to catch these people, one must only listen to what very reliable witnesses say about them; for as one listens to them, one becomes confused, in the end considers them innocent and agrees to their desire. Therefore my opinion would be to catch these rogues and throw them into the sea for the fish to eat, so that no cock will ever crow for them again! Then one has done enough justice for everyone! If tigers, hyenas and wolves settle in an area and the people thereby come to great fear and harm, should one first have a proper questioning for these beasts?! No, I say! Their harmfulness is too well-known; therefore away with them if they begin to become too dangerous to human society! Lord, lord! These people are proteuses who cannot be caught! The more we make an effort to catch them on the political path, the more we will be caught ourselves by them! I know them, even if I am a Greek! But now, merciful lord, permit me another question!"

[03\_141,15] Cyrenius says, "What is it then? Speak!"

## **Chapter 142**

[03\_142,01] Herme says, "Lord, lord, over there ten feet from this table stands with a young girl a man of a wonderfully friendly and also highly wise appearance; a very sweet and warm-hearted young girl is talking to him, and if he says something, she shows an indescribable happiness! Who is this very dear man then? How noble is this person's form in such a wonderfully magnificent figure! Almost all eyes are directed at him! Judging by his clothes he is a Galilean! Can you tell me something about this man? Oh gods, the more I observe the man, the more I become positively in love with him! I don't hold it against my wife and my three daughters that they almost cannot divert their eyes from him! I would bet my life on it that this man is a good, honest and wise person! But who, who, who and what is he? Tell me about him, lord, lord, and we will then immediately begin to work on the main villains! Oh, they will not escape from us in any case; only we must not take their statements into consideration at all!"

[03\_142,02] Cyrenius says, "Friend Herme, as far as that man is concerned, I will tell you for the moment only that He is as good as a god among us people! He is for the moment only a practitioner from Nazareth – but what a practitioner! This Earth has never borne anyone similar! You will learn everything else later! But now let's get down to business and in the future do not say to me: Lord, lord any longer, but friend and brother!"

[03\_142,03] Herme says, "Very good, I know how to respect every order and I would like to die of thanks for this in the very highest reverence and love for you! But now tell me first, high friend, who is that so beautiful youth near the practitioner? Is that his son and the girl his daughter?"

[03\_142,04] Cyrenius says, "Yes, yes, friend, you have already judged correctly, but now down to business!"

[03\_142,05] After these words Cyrenius has the head Pharisee come close again and asks him whether he knows the messenger.

[03\_142,06] The first one says, "Who does not know the famous singer and zither player? We have often taken great enjoyment from his songs! It is only an eternal shame that he cannot be moved over to the religion of our fathers; truly he would be superior to our great David! He is an extremely honest, trustworthy and sensitive person; only he is not disposed to us, which we willingly overlook however, since we cannot demand that he should understand our often very severely inhuman-seeming statutes in their spirit!"

[03\_142,07] Cyrenius says, "This Herme, however is your harshest critic and has now confirmed to me only too directly for the second time what a most believable witness said about you previously! You now stand before me as a very shameful and mean criminal, but you still have the most despicable cheek to demand from me compensation for the fact that you have become the most depraved and wily arsonists through your own highly evil greed! What do you say to that?"

[03\_142,08] The head Pharisee says quite relaxed, "As far as Herme is concerned, we have absolutely no quarrel with him; for we have long known that a person who does not possess even a very little knowledge or other about a thing cannot judge differently than how the thing seems to his limited understanding. Who could ever be filled with wrath against a person who falls from the roof and thereby kills a person sitting under the roof? If the good singer Herme now wants to be our enemy, so be it; but we will nonetheless never become his enemies! Basically everything that he has said about us is true. But there is supposed to be a dangerous point in the sea in Europe near Sicily which is call Scylla and Charybdis; whoever sails through the Scylla without misfortune is swallowed up in the Charybdis! But we tonight also floated in a true moral Scylla and Charybdis and we ask you now: What should we actually have done that would have been fully justifiable to you Romans?"

[03\_142,09] Cyrenius says, "But if you know what the matter was in yesterday's occurrence, why didn't you explain to your flock the true content through which all the minds would have been calmed?! Why do you lie to the people and create a reason for the greatest ruin and confusion and present rebellion against yourselves?! Why do you blackmail the most unheard-of and very most tyrannical sacrifices from the people since you know what the appearance was and that it hides no trace of the prophecy of Daniel?!"

[03\_142,10] Give me information about it and justify such unheard-of behavior on your part against the poor and blind people made foolish and superstitious!"

[03\_142,11] The head says, "I have just informed you about your Scylla and Charybdis; however, you seem not to have understood the issue! You see, when the sun yesterday



brightened the evening unusually long as in Joshua's days, it struck many of our most eminent believers. They came to me in the synagogue, asked me about it and also informed me that all the Jews were filled with much consternation about it. I spoke to them as well as I could right from the first visit and explained the occurrence as something very natural at the time of the approach to the time of equal hours of day and night. They went, but could not calm the people; for they said that they had seen stars falling in the sky in the east and immediately pointed those calming them to Daniel's prophecy. At the same time the people became threatening if such a thing was being kept a secret from them! But after a time the sun or the light appearance suddenly disappeared and to our terror it became as black as pitch. But now attempts to calm them were futile! Now it had to be the end of the world; a word on our part against this would have instantly meant our end!

[03\_142,12] You see, that was our Scylla. We were therefore obliged by such circumstances to preach Daniel fully and to demand the severest atonement in accordance with the gravity of the situation in order to keep at least some hope among the people of God's care in the people's minds! But we saw very well that we would end up in the Charybdis in today's pure harmony; but if one has to choose between two evils, one rather chooses the first and rather lesser seeming evil than the second which must immediately bring our downfall. We therefore acted according to the circumstances that had arisen without our asking correctly and justly, because it was impossible to act differently. How can you then, as a just Roman, want to judge us for that? Explain that to us!"

[03\_142,13] Cyrenius says, "Yes, yes, that may well be true; but the question remains, what did you do with all the sacrifices you took?! For the end of the world, for which you demanded and took the sacrifices as prevention, did not come today, as we can see! Would you ever have given them back to the poor people?"

[03\_142,14] The high Pharisee says, "High master! That is truly a strange and superfluous question! It goes without saying that it had to happen with all cleverness and care for the sake of the blindness of the people; but now just ask the question to the fire, which consumed all the sacrifices and all our stores, what it will do now!

[03\_142,15] Because of our sermon, demanded through circumstances and necessity, of Daniel's prophecy it was not necessary to burn our houses and synagogues, which happened to us because of your wise companions in faith out of wrath against us. We came therefore, not because of us, but to ask for our people, in that we have now become beggars without our own guilt. How might or how can you now judge us, instead of helping us, and even want to punish us?! Consider the whole situation, the reason and the facts and you must be in the greatest darkness if you then consider us guilty!"

## **Chapter 143**

[03\_143,01] Cyrenius says, "Let that be far from me; but what is and must be important to me is that I would only like to make you into better and true people! You can truly cover your inner being with external well-considered clever words, and here all the more easily because the circumstances have formed themselves to your benefit in a certain way and none of us can claim with provable sureness what you would have done with the taken sacrifices if the fire had not occurred for example. But now I will tell you something else and ask you whether you would also have said what you told me with the purest and calmest conscience to the all-knowing prophet Elijah or an angel of God who can put you through the acid test?

[03\_143,02] It is veritably true, by my imperial word of honor, which is true and powerful, I tell you: there are numerous wise men here in my company – not of my faith, but of yours – to

whom the most secret human thoughts are as bright and clear as a most publicly performed deed! If they would test you would you respond to them with as clear a conscience as me, since you know well that I am lacking in all-knowledge, if not in understanding and astuteness?! I have tested these people harshly and have found that you have to take them seriously! In this way I will test you too. If things happen in the way that you told me, then you will be granted everything and even more than what you asked for; but if the mentioned wise man says something else about you, then the brother of the great emperor and uncle of the ruler sitting on the throne will know well what he will do!"

[03\_143,03] The leader says, "How can you give us the assurance that these wise men mentioned are our friends and not our enemies, and whether they will not abuse their wisdom against us? For we are Pharisees and are hated as such in Galilee because we stick firmly to the statues and only preach Moses and the prophets while almost all of Galilee adheres in secret to the Egyptian and Greek philosophy. If your wise men are Galileans, they will not use their wisdom to our benefit, and we are defending ourselves therefore in advance against all hostile Galilean wise men!

[03\_143,04] In addition it is also written that a prophet can never come from Galilee because the Galileans as Jewish heretics are too far removed from the old wisdom of Moses! But if there are wise men from Judea, then we want to hear them!"

[03\_143,05] Cyrenius says, "The wise men that I mentioned are so placed in my belief and in my heart that every word from their mouth comes as good as purely from heaven, although I don't really see whether something that should be true should come directly out of heaven; for every truth remains as much truth on the Earth as under the wings of light from heaven! For a pear and another pear must be as much two pears in heaven as on Earth – if not, then heaven is a lie!

[03\_143,06] Another question for you, amongst other things! You have just mentioned the Galilean wise man, and from that I take it that you perhaps have another reason than Greek philosophy! A man is supposed to appear in Galilee who performs great things of the most wonderful fashion, teach the people a new religion, supposedly from heaven, and confirm it through never heard-of miracles! Tell me whether you have not yet heard of this person, and what you think of him!"

[03\_143,07] Mathael remarks secretly, "Now you have got them in the right place! Now they will immediately begin to change their colors and words!"

[03\_143,08] The leader then answers, "Have then the deceptions of a very evilly reputed quack, for whom the carpenter's axe has become too heavy, and who would rather seek progress in sweet idleness than in any solid work, reached our ears? Look, you want to condemn us as legal priests at any price, as we have understood only too well from your words and manners; but such a Galilean, such a leader of the people with the help of some learned oriental conjuring tricks has a passport from you, can do whatever he wants and his word must have greater weight before you than ours, for whose truth understanding, better reason and a human feeling in the legal order speaks loudly! I know the Galilean that you mean, and with this I have already said everything!"

[03\_143,09] Cyrenius says, quite excited by this statement, "Very good; you have now given me your opinion about a man which could never have been more to your disadvantage! But this time you have at least spoken the truth in that you are showing your innermost as it is. I know this Galilean of yours only too well and know all about him; but I now know you all perfectly too and know now all about you! I will deliver to you the most certainly undeniable proof that I do not accept everyone immediately as what they seem until I have tested them right down to their last atom!

[03\_143,10] Here before you stands the present King of Pontus. Yesterday morning he stood before me as a small bound criminal and would have easily be damned to the cross; but I checked everything exactly, found all his innocence and made him from a very wise man into what he is now!

[03\_143,11] I am stricter than every other judge, but I am full of justice against everyone. If harm comes to someone during the necessary examination, and I found him innocent, then I know how to turn his misery into joy and happiness as much as is in my power, which your new king can do for you.

[03\_143,12] But I tested this Nazarene worse than everyone else and found that he is such a perfect person, the like of which has never been on the Earth before him nor ever will be after him. But he is filled with the true spirit of God and penetrated right through and acts and speaks only out of endless, never measurable strength and power. Thus I have got to know the Nazarene and now I am glowing with the highest reverence and love for him, although he is an arch-Jew in the realest sense of the word.

[03\_143,13] Oh, we Romans also know how to respect Judaism when it is as it should be according to Moses and all the prophets: full of spirit, power, love, truth and wisdom; but Judaism as it is now observed is for us spirit- and truth-loving Romans a torment of the fullest destruction in the holy place as your prophet Daniel did announce in advance! Now you have my proof about the so deeply despised Nazarene. What can you say against that?"

## **Chapter 144**

[03\_144,01] Here all the arch-Pharisees raise their eyebrows and one quietly makes the remark, "Well, our astute leader has succeeded once again! What a prime camel! Now we can see how we will lift us out of this puddle! Could this camel of a leader not have praised the Nazarene to the face of the powerful master? Then the whole story might have had a different face?! The camel must have seen things as well as Cyrenius that he has been won over completely for the Nazarene and yet he pulls away from the supreme governor's darling as if he were really God knows how strongly convinced of his shamefulness, and had never seen, spoken to or tested him! Ah, we could do without this cow of a leader! He is to be deposed! For if he carries on speaking we will end up on the cross today! There's no joking with the supreme governor!"

[03\_144,02] After this remark the others say to him secretly, "Go over and ask the supreme governor for a word; but the ass of a leader must not speak one word more! Perhaps we will still get away with it! And you shall become our leader if you can get us out of this pickle!"

[03\_144,03] The speaker says, "Good, I will try it – even without wanting to become a leader!"

[03\_144,04] At this he steps out of the crowd before Cyrenius and asks to be allowed to speak too.

[03\_144,05] Cyrenius says, "I am still waiting for a second judgment on the Nazarene on the part of the leader!"

[03\_144,06] The speaker, also a Pharisee without parallel, says, "High master, he has finished already; his cleverness has suffered a mighty blow, and therefore he is as silent as a camel in the desert! He slipped up and entangled himself in the net and no longer knows how

to get free. The good Nazarene probably gave him an invisible slap in the face and then his mouth dropped open and now does exactly what he has always done!

[03\_144,07] You, high master, must have convinced yourself a long time ago that this leader of ours is a great ox! If I or another one of us had been allowed to give the introduction, the trial would have been over long ago; therefore listen, high master, no longer to him, but let me speak!"

[03\_144,08] Cyrenius says, "Good, then speak! We want to see what you will bring to light!"

[03\_144,09] The speaker carries on, "High master! As far as the accusation that we were the actual cause of the fire is concerned, what the leader said to you can only be valid at a pinch, although I must admit to you openly that we are not as white as snow and innocent despite the very prickly circumstances as our leader was trying to whitewash; for the demand of total sacrifices was his command. Whether it was necessary for the establishment of order and calm to strip the poor believers of everything down to their shirts if they would not have given it freely is another question! So it is very difficult to answer the question about the return of sacrifices taken from the people! One would have lent them money and things for significant interest; but with the return which the leader explained as a matter of course there would have been a problem! It made us highly indignant when we had to listen to our camel of a leader chattering away so brainlessly; however we could not say anything against him because only the high Pharisee may speak on a high Sabbath. But Satan can happily take our leader even on a Sabbath for this foolish speech, for which we all might easily be taken to the cross!

[03\_144,10] I am now speaking quite openly about what is in my and other's hearts. If our camel of a leader had a particular love for such exaltation, he should just let it happen to his wicket person! We will not drown in tears over him; but we do not care for the moment for such a particular Roman decoration!

[03\_144,11] Now, what concerns this Nazarene whom you, high master, told us about, we cannot possibly for Jehovah's sake from quite natural reasons say anything for or against; for we have only heard from some distance some things being whispered. Some things sounded very praise-worthy, then others, probably stemming from his enemies, were certainly very adventurous if not simply bad. He is supposed to have really completely brought the dead back to life again! Well, we didn't see that and we only heard about it; but if one thinks about what that means, to bring the dead back to life, then it is very pardonable, I believe, if one doubts it for highly tangible, natural reasons! I do not want to question the possibility, but instead only to represent the great difficulty and that more than only the most educated and perfected physical and spiritual life forces of a person are demanded.

[03\_144,12] Truly one says about the prophet Elijah that he once embodied a heap of dead bones and animated it; but we were not there. This is also only a saga from mouth to mouth and it is not written in any book, not even in the apocryphal part of the Scriptures! How difficult is faith for a thinking person!

[03\_144,13] The Essenes also woke the dead for money, and normally for a lot of money; but we have already seen behind this secret and we know how things lie.

[03\_144,14] But since you now bear such a valid witness of the Nazarene, and that as a highly educated man enriched with all experience, who deserves all faith above a thousand other wise men, than I and all these colleagues of mine cannot help giving all due justice to the Nazarene.

[03\_144,15] That is now my answer to your question, high master. It is as pure as can be, and things happen the way I have now told you faithfully. These people all stand here as witnesses right down to our leader, and you, high master, give us mercy!”

[03\_144,16] Cyrenius says, “Obviously I am more satisfied with your statement than with that of the high Pharisee, who wants to be a very crafty fox and avoid my net as long as possible; but since I extended the net, he still got caught up nonetheless and now stands as a cunning, bad liar. However a true regret and full, faithful admission can make everything good again; for he belongs to those people who are secret friends of all sorts of lies and deception, but nonetheless want to stand before the people with a high and very most honorable reputation. They want the reputation of a prophet; but they want to act like a thieving and nomadic Scythian!

[03\_144,17] Therefore a true regret, full of changes in life, improvement and open admission of the true content can make everything good again; for I did not come here in order to hold the strictest court within my power over sinners of any kind, but to help them onto the correct path in life. But they must not put any obstacles in my path of highly benevolent efforts! How can one as such a wise-seeming man, not to mention as a supreme priest, lie so infamously?!

[03\_144,18] My leader, just speak and say the full truth; for your colleagues have not said everything that corresponds with the complete full truth! They want to save their skins at the cost of yours, and I do not praise that at all! I know what I know, in its foundations, and you can lie as you wish and can, but it won’t help you; for you cannot possibly deceive me! Now speak the truth!”

## **Chapter 145**

[03\_145,01] Here the leader is meditating and is very unsure whether he should step into the daylight with the truth or not. Only after quite a while he says, “High master! Many dogs are the death of a hare! I am convincing myself more and more that now the witnesses are gathering against my word like mushrooms after the rain. What more do I want than what you want to know and claim to know to bring evidence of my conviction?! Yes, I may not say anything against my conviction, and No is useless to me! Therefore accept your witness and I will make no further effort to remove any just or unjust accusations on the part of the many witnesses! If you find me guilty, well fine, you have all the power to punish me as you wish; I have no power as a totally poor person to place against you!”

[03\_145,02] Cyrenius says, “It is written in your books: Woe to him who attacks one anointed by God! Therefore I also know, as long as it is possible, to respect your law.

[03\_145,03] Saul, your first anointed king, was at the end a doer of all evil, and David, as the second anointed by Samuel to king of Israel, had Saul often in his power and could have destroyed him; but the spirit of God spoke from David’s heart: Woe to you if you attack the head of My anointed one!

[03\_145,04] And behold, although I am a Roman and a heathen respectively, I also hear the same voice of the spirit which says: You can try My anointed ones and if they have slipped from the recognizable path, then lead them back to the correct way through advice and deed; but woe to you if you try to judge any one of them!

[03\_145,05] If the arch-angel Michael did not dare to judge Satan himself for the lost three-day fight, but instead gave him over to the Lord’s judgment, how should I dare in the face of

God to judge you; but I want to investigate you, show you the great deeds devoid of all conscience and all love against your brothers and then set you on the correct path in life! But since you know that I only want this, why do you not speak openly with me?"

[03\_145,06] The leader says, "If you in any case know everything, then I truly don't see why you demand now another open admission from me! I saw you before very moved by my certainly very open confession, because I was not able to give the same valid evidence about the familiar Nazarene as you were, who have already made his acquaintance; and so I will just stop giving you any more open confessions! I have already told you everything and you said it yourself, that you know everything; why should we lose more empty words?!"

[03\_145,07] What I know about the Nazarene is not in my field and I could not tell you anything but what I have heard myself from others! Now that I heard another witness from you, I am now thinking differently about him! Or should I do something else?! Who can prescribe to me to say something good about a person if only evil and no good things have come to my ears about him before? But since only now the best information about the Nazarene has come to me, I can now bear as good witness as you, and I think now as you do about the Nazarene. Is that now not good enough for you yet?"

[03\_145,08] Cyrenius says, "Yes, that would be correct if your heart spoke as your mouth does; but your heart, if one could hear it, speaks another language! For your Pharisee-hood is only too familiar to me! I know certainly that you like the Essenes do not actually believe, but for your material benefit you want to make the people believe everything that comes into your heads so that they will pay you interest.

[03\_145,09] Now if a man comes who has an inner true light from God, and shows the people who stumble around in night and darkness the correct and light way of life, where it cannot be avoided that your old deceptions become common knowledge, you will become angry with such a prophet of light from God and seek him in every possible way to destroy him; for this is an old shameful reputation of yours, that you with the exception of Elijah and Samuel killed all the prophets sent to you by God throwing stones at them and thereby preached to the people that you have done a good service for God.

[03\_145,10] Only after a hundred years you accepted the prophet– but never for your sake, but only because you could use his sayings to terrify the people very well – and have painted and adorned his grave, whether genuine or not, that was all the same!

[03\_145,11] You see, that was always your way of acting that is only too familiar to me! If things happen this way according to the truth, how can I possibly give your words even the least faith?! Tell me whether things have ever happened differently to you concerning the truth! Do you believe in your heart even a jot of what you preached to the people?"

[03\_145,12] NB.: That Cyrenius could speak in this way came from the fact that I had laid the words in his heart and mouth; so what he said then was as good as spoken by Me, but in Cyrenius' individual way.

## **Chapter 146**

[03\_146,01] After a while of deep contemplation the high Pharisee says, "But how can you prove to me before the whole world that I think differently in my heart to how I speak with my mouth and that I don't believe what I am teaching the nation?! If my ancestors attacked the prophets, what I cannot and will not deny, which guilt can then be given to me for the fact that I have always honored all the holy seers of God to the highest degree?! If thousands of

my colleagues in any case have no belief in what they teach, where is the proof that I should not believe such a thing?!"

[03\_146,02] Cyrenius says, "The tangible proof lays in the fact that you, to judge by your speech, are much too clever a man to be able to accept the greatest nonsense as a truth that comes from God! You understand the high art of mathematics, and mathematicians do not so easily mistake a fly for an elephant, which you will never be able to deny in any retort!"

[03\_146,03] The high Pharisee says, "But where is the nonsense then that I could impossibly believe as a mathematician?!"

[03\_146,04] Cyrenius says, "Do you believe in your heart, for example, in the wonderful fertilizing effect of the temple dung that you, as far as I know, have promoted so highly in the rule for all these years?! Do you believe in the healing effect of the regular new moon?! Do you really believe that Jehovah still lives in the newly-created Ark of the Covenant like He lived in the old one of Moses now long rejected?! Do you believe in the correspondence of the naphtha flame on your shelf with that strange holy column of fire or smoke over the Ark of the Covenant which illuminated Moses out of Egypt?! Do you really believe that it is of more use to the people to make sacrifices in the temple than to love their parents according to God's commandments and to be obedient to them in all things?!"

[03\_146,05] Tell me openly whether you believe your religion besides a thousand similar statutes completely devoid of human sense! For if you really believe in it – which seems impossible to me – then you are seriously more foolish than a camel and are more suitable for anything other than a teacher of the people; but if you don't believe it and nonetheless you teach the poor people with murder, fire and sword such an evil nonsense which you as a man of otherwise much knowledge and science can never believe, then you are a very most despicable deceiver of the people and deserve for political reasons to be eternally in a prison as a criminal than to be a teacher of the people!

[03\_146,06] You see, that is obviously the end of your Scylla and Charybdis! I will decorate you with an imperial medal of honor if you can bring me any middle road as an excuse!"

[03\_146,07] At this the high Pharisee begins to scratch himself quite actively behind the ears and now no longer knows what to say.

[03\_146,08] Herme, the singer, or previously the messenger from Caesarea Philippi, says to Cyrenius, "High ruler! Only now one is quite sewn in and cannot find the way out of this weave! Oh, that happens perfectly just to this brute against everything good and true! If I didn't know him as well as I do, then I could even pity him, for I feel sorry for such an evil sinner if he comes into great embarrassment; but I could see this fellow burn alive and it would even be a pleasure for me! It is not the time and the place here to speak of what this high Pharisee has said confidentially; but you can be sure that there is not one good hair on all his body!"

[03\_146,09] Many will be sentenced to crucifixion by your laws who are much better people than this most unscrupulous rogue over there! I am no judge and therefore I have no-one to sentence; but I nonetheless have a great joy that this lad has become so entangled!"

[03\_146,10] Mathael says smiling, "But we still must pay very good attention that he does not tear the net and in the end laugh into all our faces! Until now he remained on the fence with his language; but if he is once driven into a corner, Cyrenius, you will soon see how he begins to parry! I only now know him fully, although I knew him from the temple! You see, it is he who thirty years ago laid hands on the high priest Zachariah and murdered him between

the sacrificial altar and the holiest of holies separated by a curtain! [Matthew 23:35] But now nothing further about that!"

[03\_146,11] Herme says full of joy, "Oh, I know a lot of such facts about him; but they are not strictly provable enough and so there is little or nothing that can be done!"

[03\_146,12] Cyrenius says, quite amazed at Mathael's statement, "Ah, what are you telling me now?! So this fellow extinguished the light of life of that high priest, according to every person's witness a highly pious and wise man? Well it is good that I now have a hint about it; I will sort everything else out then!"

[03\_146,13] Here Cyrenius gave Captain Julius a sign to set up patrols so that none of the arch-Pharisees could get away from him.

[03\_146,14] Julius immediately gave the secret order, and what Cyrenius had commanded happened immediately; but the high Pharisee nonetheless noticed something of it and asked Cyrenius, "For who is all this movement?"

[03\_146,15] Cyrenius answers, "Neither you nor any of your companions have the right to inquire after this; for Cyrenius does not answer monsters such as yourself any longer! For you are not only a most pitiful deceiver of the people, but also a spiritual and physical murderer of the people. I am now waiting for the report by the governor from the city and for the arrival of Cornelius, Faustus and Jonah from Kis; then I will tell you why I have had the guards set up now!"

[03\_146,16] The leader says, "Good, but then I will tell you only then why I am actually here!"

[03\_146,17] At this the leader takes a roll of parchment out of his tunic, shows it to Cyrenius and says, "Do you know this ensign and this signature?!"

[03\_146,18] At this Cyrenius starts, saying, "That is the emperor's seal and his signature! What is that supposed to do with this?"

[03\_146,19] The leader says, "If it is necessary, you shall get to know the content! I therefore advise you to hold back from every further investigation against me, otherwise this role will present very significant trouble for you! I still honor you as an honest man; but mark me well, do not take things too far, otherwise I could make very unpleasant use of this role which you have to respect as highly as anyone else!

[03\_146,20] Truly, I would not have taken this fearful weapon out of my tunic pocket if you had not forced me to; but you began to step on me like a worm and it is therefore the right time to show you that you are not the only lord in this sovereign territory by any means! I now think that it would be better to withdraw the guards because otherwise I could be forced to place mine beside yours despite the Sabbath!

[03\_146,21] Come on, does my now very altered language embarrass you a little?! But you truly cannot be helped; for yours also embarrassed me somewhat! Briefly, I know you now, and you now know me! Now do what seems clever and good to you, and I will do the same! Have you understood me well?!"

[03\_146,22] At these words the high Pharisee turns his back on Cyrenius like a ruler, moves to the shore of the sea with his colleagues and behaves there as if he were a man who was granted great power in an emergency by the emperor; but Cyrenius finds himself now in great embarrassment and now does not know what he should do.



[03\_146,23] Now Mathael says, “Do you see, dearest, how such a fellow is best equipped with everything which is necessary for his safety, physically and morally, and like a fortress?! Therefore it is highly difficult and actually completely fruitless to act as judge, because these people – the Lord knows in which illicit ways – knew how to create the very highest secret privileges, against which it is now extremely difficult to act!”

[03\_146,24] Cyrenius says, “But do tell me, dear, wise Mathael, how this human hydra possibly came upon a document of safety from the hand of the emperor without my knowledge and permission?! Yes, nothing else can be done except to put on a good face at this evil game! I am very curious to see what the Lord will have to say to this!”

[03\_146,25] Mathael says, “He will now not like to give a correct speech and answer; for He has already known in advance why He gave you this club as a test, and seems to have paid very little attention to the whole affair!”

[03\_146,26] Cyrenius says, “But we must now ask for advice!”

[03\_146,27] Mathael says, “In any case; there is now the greatest necessity for this!”

## Chapter 147

[03\_147,01] On the shore however the high Pharisee says to his colleagues, “You have done your job well; for the appearance supposedly against me was at just the right time at which I gave you the sign through my silence! Now they are trapped and no longer know what to do! If only the three announced people would not come, who could make life a little difficult for us! Or if they even brought the famous Nazarene with them! Yes, if so, then we are completely written off! There nothing would help us anymore!

[03\_147,02] Therefore my opinion is this: we should now strive to get away by water early and to turn towards Jerusalem *linea recta* (in a straight line); for once the officials have arrived, it will be too late for us! Cyrenius has withdrawn the guards, we have no obstacle! If we therefore move along the shoreline on the sea several miles upwards, we will meet the vessel of a Greek fisherman on which we can bring ourselves to safety!”

[03\_147,03] The previous speaker says, “But the people’s guard from the city! How will we escape them? For they will spy on us from behind the bushes and once they have us, we are lost!”

[03\_147,04] The high Pharisee says, “That is certainly a very desperate story! How would it be then if we were to demand quite cheekily a safe escort from Cyrenius?! He cannot and must not deny it to us because of the imperial document! Go, speaker, and do that!”

[03\_147,05] The speaker does it; but Cyrenius has sought advice from Me beforehand, and naturally I told him everything that the Pharisees had said and decided on the shore, and Cyrenius now knew what was going on and what he had to do for the moment.

[03\_147,06] When the speaker made his demand as cheekily and domineeringly as possible to Cyrenius, Cyrenius said, “My friend, the certain document did shock me beforehand; for I did not know that it is false! But since I have now seen things in a different light, I am no longer shocked and will not follow the demand of your high Pharisee!

[03\_147,07] In any case, go there and tell your high Pharisee that he should deliver to me the familiar document immediately, otherwise it will be taken from him with violence; but

should he make the effort to destroy the document, he can consider his crucifixion to be prepared for today! Go there and tell him that!"

[03\_147,08] The speaker now makes a deep bow and goes away with great trembling in his whole body. As he nears the high Pharisee, he says stuttering in great fear, "We are – lost! The accursed, false document – was – the straw – that broke – the camel's – back! – If not – today – then certainly tomorrow – to the cross! – Hand over immediately without vacillation or hesitation the accursed document to the supreme governor, otherwise you will hang today on the cross! – A devil must have betrayed you! – Cyrenius knows everything!"

[03\_147,09] When the sinister party along with their head hear this, they and he all feel quite ill, and the high Pharisee takes the document, gives it to the speaker and says, "There, take it, and take it over there; we are lost, for with that our last hope is gone!"

[03\_147,10] The speaker does that, brings the document to Cyrenius and says, "High ruler, here is the document! We are all great and coarse criminals and appeal now alone to your human heart!"

[03\_147,11] Cyrenius takes the document, reads it through and says after a while, "Look, how nice and clever! Tell me now nothing other than at what opportunity the high Pharisee came upon this *CHARTA ALBA*!"

[03\_147,12] The speaker says, "High lord, I know much; but that I really don't know! As high Pharisee he brought it with him from Jerusalem; but who gave it to him there I do not know!"

[03\_147,13] Cyrenius says, "But do you know for certain that he brought this document with him right from Jerusalem?"

[03\_147,14] The speaker says, "He showed it to us all and told us and then took us into his power. That is everything that I know; none of us know any more!"

[03\_147,15] Cyrenius asks further, "How did he act then as a person?"

[03\_147,16] The speaker answers, "I know nothing bad about him; he always represented his office strictly and according to the Jewish spirit. That he in addition often carried out his business in a not very merciful way is well-known; yet I hardly knew that he was ever too hard against someone. He may perhaps have something on his conscience from before, which he certainly never revealed to us; but since he took office here we know nothing, except that yesterday he demanded the sacrifices somewhat too harshly at the wondrous occurrence. However, it was the people who were the greatest cause!"

[03\_147,17] Cyrenius asks further, "Has the high Pharisee often made false use of this document?"

[03\_147,18] The speaker answers, "Until today we have never noticed anything of that."

[03\_147,19] Cyrenius asks, "Is that all the purest truth that you have now informed me?"

[03\_147,20] The speaker says, "High lord, I would rather die if there is even a grain of untruth in it!"

[03\_147,21] Cyrenius says, "Good then! Go there and tell the high Pharisee that I now want to speak to him and that he should therefore appear before me; for I want to see what can be done for your well-being in this matter!"

[03\_147,22] This time the speaker approaches the high Pharisee with more courage and less anguish and tells him this. The high Pharisee considers for a while and then says, "Well now, what else do we want to do here except to put on a friendly face to the evil game?! It is always better to lose only something than everything!"

## Chapter 148

[03\_148,01] With this the high Pharisee goes over to Cyrenius and says, "Here before you now stands a powerless person. This man imagined for a time that he as a person of this Earth could make use of every right that people of this Earth use; but he miscalculated, as a mathematician himself, and came to the conviction that the high ones do not want to have any other high people among them! Therefore from now on I will be the very lowest; perhaps I will be more pleasant to the high people thereby!"

[03\_148,02] Cyrenius says, "You will do well to do that! But just tell me now one thing, for what reason you showed yourself to be different before me than how you are! I offered you my hand like a friend, and you rejected it! What did you actually want to achieve through that?"

[03\_148,03] The high Pharisee says, "Think about the high status of a person! Besides this there is always a secret letter of arrogance which is called: Honor and power to the authorities! With this one very easily begins to sin; but once one has begun to sin, one becomes blind and deaf and sins more and more. Unfortunately one then finally comes so high to the point where it is said: Only up to here and then not a step further! I have now arrived at this point and will be very glad to find myself as soon as possible very deep at the bottom! I am already seventy-eight and have little more to expect! From now on, if you will grant me the rest of my lifetime, I will occupy myself only with the purely divine!"

[03\_148,04] Cyrenius say, "Go then – over there near to Mark's house you will find bread and wine! Strengthen yourself with it, and then we will settle the affair before those announced arrive!"

[03\_148,05] The high Pharisee now makes a cheerful face, thanks Cyrenius and goes quickly to the laid table. The old man was already very hungry and thirsty, and this was extremely desired.

[03\_148,06] But while the old fellow strengthens himself, I go to Cyrenius and say to him, "That is correct; you have lead things very well. The testimony that you gave the Nazarene was also quite in the best order; but to fully disclose Me to these people would still be too early. Once things have been carried out in order, as has happened so far, it will even be possible to win over these people entirely for us; but hastiness could ruin the whole thing.

[03\_148,07] I will now place Raphael at your disposal. He will do whatever you say to him; but be careful with a miracle! Do not do anything about the rebuilding of the city which is still glowing here and there, although the angel would certainly be in a position to rebuild the whole city in an instant. For I want this place to remain in a humbled position for a while, and finally Mark and his children shall be the ones through whom the place will be improved. But he can do everything else – but nevertheless always with a certain safe caution!"

[03\_148,08] Cyrenius asks, "Lord, what will You do in the meantime?"

[03\_148,09] I say, "I will remain near you and act like a stranger, as until now. But if towards midday you see a ship coming, go down to the shore and receive the arrivals in My name;

but tell them that they should also not make Me known for these people's sakes before time, so that the thing with the Pharisees will not be spoiled. But have the singer and messenger Herme come to My disciples; they will give him the appropriate instruction for our affairs. But I will discuss with Ouran the future state of his country and likewise with Mathael and with his wife. Now you know what you have to do!"

[03\_148,10] Cyrenius says, "Certainly, my Lord and my God; but how will I know that these some fifty arch-Jews are ready for you?"

[03\_148,11] I say, "You will learn that at the right time after the midday meal which we will take today an hour later. Therefore do not worry, and do everything else well and in accordance with My eternal, divine order!"

[03\_148,12] Cyrenius was highly satisfied with this order and full of joy that I was satisfied with his handling of the Pharisees; but I now immediately called Raphael and placed him at the disposal of Cyrenius' will.

[03\_148,13] Raphael came past quickly and said, "I stand here to serve God, you and all people who have a good will, in the power and strength and in the name of the Lord. But be careful what you order, for I will carry everything out!"

[03\_148,14] Cyrenius says, "Friend from heaven! If I acted according to my understanding, nothing but one crazy thing after another would come out. I have only the Lord alone to thank that I succeeded with the extremely crafty Pharisees; for He gave me words and the correct sense in my heart. Therefore what I deserve equals nothing. Thus I hope and believe that it will continue right to the goal! Under such auspices, friend, we can certainly dare together to carry out the work that has been begun with the Pharisees according to the will of the Lord! What do you think, my friend from heaven?"

[03\_148,15] Raphael says, "Ah, that is something quite different; with this reasoning a sin in this situation is unthinkable! And so we will then begin the work again with the united divine strength that is in us!"

[03\_148,16] In the meantime the high Pharisee Stahar had strengthened himself, came back to Cyrenius again and thanked him from his heart for such a good deed done to them.

## **Chapter 149**

[03\_149,01] Cyrenius pushed away the thanks, saying, "Friend! The Lord of heaven and Earth is alone due all thanks and all praise; but you will now give me for my education as a person most highly indoctrinated in all Judaism and as a perfect scribe the explanation of what meaning you attach to the notion of 'angel'! What are the angels of God actually, and how do they serve God and mankind?"

[03\_149,02] Stahar says, "High ruler, that is a very prickly question, especially since it has not yet been completely proven that angels really exist! The Scriptures mention them at certain moments; but it never mentions even a syllable about what and who the angels actually are, and how and in what way they serve God and mankind!"

[03\_149,03] According to the Dahahlmud[Talmud, ed.] we understand them to be only the powers emitted by the divine being in the form of bundles of flames, which move in the most unthinkable speed of thought in all directions from the eternal, uncharted centre of God, approximately like the beams of light which are emitted by the sun. That seems to me to be

the most acceptable; but whether that is the correct and truest definition is another question, about which a mortal person will probably not be in the position to give a true answer.

[03\_149,04] According to the Scriptures the angels have often been seen to serve people on the Earth as youths of incredible beauty! Well, for deep thinkers that is a piece of deep belief; I and all my colleagues have at least never got to see something similar! It could be so! But it could just as well be an old, lyrical way of speech, through which one personified the spiritually effective powers for the sake of greater symbolization, giving them a full, youthfully active, powerful form of a most beautiful youth; for a female angel has never been mentioned in verse – probably because the enthusiastic poet never assumed that great strength would be in a perfect and attractive virgin like in a full and healthy young man.

[03\_149,05] You see, high master, thus the opinions according to pure reason are very different! Something real seems to exist everywhere in this issue; but what is actually true cannot be measured by us people. The best thing is to leave the people with their imagination because one cannot offer anything better in return! But that is now everything that I can give you in answer to your very important question; for I cannot come to you with what one tells the people!”

[03\_149,06] Cyrenius says, “So you do not fully believe in the possibility of a physical personal appearance of an angel?”

[03\_149,07] Stahar says, “Not only not fully, but not at all; for I have never had the honor and the luck to see such a thing even in dreams, not to mention in reality. Just as well all my colleagues, with whom I have had an open discussion on this topic, could not tell me anything different to what I have already experienced.

[03\_149,08] It is true that I do not want to fully deny the most extreme possibility except for me personally; but it is certain that such a spirit of an angel can present himself to us much less as a formal being without a natural medium than a beam of light can manifest itself as such when it cannot find any retrospective medium.

[03\_149,09] The beam of sunlight cuts through the air much easier than it touches the ground of the earth. But in the air, as a too weak medium, it cannot become grass; but on the ground of the Earth it can change itself like a Proteus into anything if he finds the appropriate method in the material world.

[03\_149,10] And so I think that one can discover a certain order in the great nature of all things, but one never sees anything be created where no suitable cause led the way, and where no suitable medium would effectively be in the foreground, since one never discovers any leap no matter how carefully one observes nature, I am then also against all so-called miracles and against the formal personal appearance of a spirit under whatever name – be it an angel or a devil, a god or its opposite.

[03\_149,11] Yes, a higher spirit can manifest itself, but never as anything other than flesh and blood; above that is either a fantasy of a spiritual person or a complete lie!

[03\_149,12] Unfortunately we, who recognized the truth a long time ago, have to be mystically looking and acting spreaders and maintainers of the lie and the deepest superstition! We have to make pious faces where we could explode in anger over the great foolishness! But there is Moses, there are the prophets – sheer domineering people who had to destroy the people first with all sorts of natural spooks so that they can then crown them as their all time leaders and give them the right to tyrannize them with everything that is called “evil”!

[03\_149,13] But once a people has been talked round and blinded by many miracles into the deepest foundations of life, then just give such a nation light, but a true light, and it will fall upon you like a tiger and tear you to pieces!

[03\_149,14] Therefore it is better if one leaves a very foolish people to its old, foolish belief and renews and enlivens it through false miracles, rather than trying to enlighten such a people because a very foolish people in general can no longer be enlightened!

[03\_149,15] There was once a time for me in which I attacked every person, who obviously made an effort to make the already very foolish humanity even more foolish with a miracle, like a tiger full of fury and anger for his shameful undertaking and even killed him if possible; but in time I came to the conviction after many sublime attempts that the foolish people cannot be enlightened, and found also that I was very wrong to wage war against any person who sought to strengthen the people in its old superstition in an effective way through artificial miracles.

[03\_149,16] I think I have now been honest about myself. You will hopefully see without anger that I of course had to take a stand against the people! But that I always thought differently, my inner, better conviction speaks for me, which I would never have been able to show if it was not at hand in myself! But now I don't care about people who perform miracles; only they should not wage war against awakened people like me through professional jealousy, but instead they should join us, and we will all make a good living.

[03\_149,17] For one must never let the unenlightened humans notice that there is actually nothing behind us, but instead through artificial miracles one must keep them in their opinion and their blind faith that unfathomable secrets are behind us which only a priest, filled with the spirit of God, and a prophet awakened by God can understand completely.

[03\_149,18] It is enough that only a few see that all religions about some divine being are nothing but – just between us – vain, old fables, which have a basis in human imagination and otherwise nowhere else.”

## **Chapter 150**

[03\_150,01] Cyrenius says, “I am not of your opinion at all; for I believe strongly that there is a God who has created all the spiritual and material world out of His own highest complete power, and namely out of Himself, only in a somewhat longer period of time, of course, than that given by Moses, who is either badly or not understood at all. But there are men here who understand Moses better than you!

[03\_150,02] I also believe in an eternal life of all people who actually fulfill the commandments of God with a good will, I also believe perfectly in the formal personality of all spirits and also the angels of God, I believe firmly in a real revelation of God through the mouth of the prophets and I even believe in a divine-human personality!

[03\_150,03] And I believe all this not simply from hear-say, but instead from my innermost and most living conviction, and it therefore disconcerts me very much that you believe nothing of all that!

[03\_150,04] What would you say then if I said to you quite seriously: Look, this charming young man here is just one of those angels of God that you never believed in and can prove himself to you as such at any time through deeds? What would you be able to say to me in return?”

[03\_150,05] Stahar says, "High lord, I cannot say nothing to that except: You are now pleased to go easy on me before all people! This charming boy is surely only a promising son of yours, and you will not have omitted to teach him from his earliest childhood in all possible arts and sciences, and therefore it would all have been for nothing if he did not now possess certain capabilities that the likes of us have never dreamed of.

[03\_150,06] If I were such a gullible ox, you could certainly pull the wool over my eyes; but as it is it would be difficult to do. For I know what I know, and it will be the same case for you – only you seem to want to put me to a new test again here."

[03\_150,07] Cyrenius says, "Well, if you consider it so, then put him to the test in the name of the Lord God, and it will be shown whether I have told you the truth or not!"

[03\_150,08] Stahar says, "Good, if you grant that, I will immediately lift you triple Moses cloth from your face so that you can see clearly what your angel really is! Come over here then, my blessed young angel!"

[03\_150,09] Raphael steps up to Stahar and says, "What do you want me to do, you unbeliever?"

[03\_150,10] Stahar says, "Look, in this sea there are a large quantity of fish; could you fetch out of the depths one of the best and present it to me on a plate already cooked and very well prepared?"

[03\_150,11] Stahar had hardly said this when Raphael held out to him the desired fish on a large plate and then invited him to now consume the fish.

[03\_150,12] When Stahar saw such a thing he became terribly embarrassed and didn't know what he should say to this unexplainable occurrence.

[03\_150,13] Raphael however invited Cyrenius as well to try the fish, which has been very well prepared. The fish was cut into pieces. Cyrenius immediately took a large piece, ate it and praised greatly the good taste. At this Stahar also tried a piece, ate it, and found Cyrenius' praise justified, and finally other guests took portions of the fish and found it to be extremely tasty.

[03\_150,14] When the fish had been consumed in this way, Stahar turned humbly to Raphael and said, "Are you really an angel of the Lord, or are you only a young, extraordinary magician from Europe or Africa or from the great Asia? The deed is truly incomprehensible and wondrous like never before; but there are also conjuring tricks and great magicians among the people, through whom a layman can very easily be confused. Therefore tell me truly whether you are possibly an angel of the Lord – or perhaps really a magician?!"

[03\_150,15] Raphael says, "What use is my yes or no for you?! The doubter needs tangible evidence! Test me and recognize yourself whether what I do can be done by any magician!"

[03\_150,16] Stahar says, "Yes, yes, it would be good to test you if one only knew with what – hm – yes, nothing occurs to me that I could test you with, blessed boy, and in addition the realization of this first test demanded by me so laughably is already so extraordinary that something even less impossible cannot even be thought of! Judging by your endlessly charming figure I would much rather believe that you are seriously an angel of God than a magician! Only you seem to really have a body, and that seems to be no spirit. Let me just touch you to see whether you have bones!"

[03\_150,17] The angel lets Stahar feel him, and Stahar finds everything about Raphael appropriate and compact; he shrugs his shoulders violently and says, “Hmm, hmm, everything abounds in completely, desperately voluptuous fullness of flesh; it doesn’t look very spiritual at all! The deed, yes, nothing can be said against that; but the whole desperately beautiful, full, voluptuous body surpassing by far all virgins, this magnificent arm, compact and of such high-quality. Yes, nothing looks similar to a spirit! One could, to be quite honest – apart from the fact that one is already an old dullard, and apart from the fact that you belong to the male gender – even with the greatest ease fall terribly in love and become as sensually as at all possible! And look, there is nothing that one can call purely and heavenly spiritual with full right! It had to then be so that you, like a young Tobias secretly invisible to us mortals were supported by an angel, that is, that from your birth on like Samuel you were an extremely pious lad! If that was not the case, you could stand in secret conjunction just as well with the “Evil One”, which I certainly suppose less, since you otherwise have such a heavenly pious and beautiful appearance, and because I, if I admit it openly, never really believed firmly in the “Evil One”. Even my complete faith in God suffered, all the more then in His opposite!

[03\_150,18] Therefore despite my external strictness I am no Zealot, but instead a sensible naturalist and therefore cannot accept any occurrence spiritually as long as it cannot be explained naturally!

[03\_150,19] Your deed carried out now allows no natural explanation for my understanding; but I have also never imagined that I understood everything that comes to light in the great field of nature. Therefore your miracles can have no natural base which will be well-known to you and perhaps to others. You will rather not tell it to me; alone that is all right, for in nature some things happen that in itself is a miracle whose reason we cannot see. Should we view it then as a full miracle?!”

## Chapter 151

[03\_151,01] (Stahar) “Look, blessed youth proficient in magic! About three years ago some Orientals came to this city, from South-East Asia as they said, where there are supposed to be such high mountains that their peaks almost touch the moon when it moves past. Well, that may be; but the foreigners exaggerate everything in order to attract a lot of attention, and likewise the height of their mountains!

[03\_151,02] Let’s leave that; for it is no matter whether their mountains should be several cubits lower! These extremely strange-looking South-East Asians asked me for permission to be allowed to carry out their true miracles before the people for a moderate payment.

[03\_151,03] But I said to them through a translator: Before I had convinced myself in private, as they say, what their miracles consisted of and whether it was advisable to perform them to the blind people, despite the fact that I myself am a great friend of everything extraordinary, I could not give them the permission to produce miracles, no matter how innocent, before all the people!

[03\_151,04] The miracle workers were all the more satisfied with this decision of mine when I assured him of a good fee for their production simply before me and a few reasonable colleagues.

[03\_151,05] They went to the accommodation they had rented in the city and came back after an hour with all sorts of magical items that I had never seen before; there were staffs,



rocks, strange-looking metals and large and small variously formed containers, of which none were of a form familiar to me.

[03\_151,06] I asked their leader what he needed them all for, and he said: Actually for nothing; but there must be something familiar near him, otherwise he would not be able to carry out a demanded miracle as well and as safely. He then asked me what I wanted to see or know from him.

[03\_151,07] I said: Good, if I only need to demand, you will not make any great steps with your magic! I asked him whether he could tell me what I was thinking then. I thought about Rome and the name of the emperor. He then laid both his hands on my chest cavity and told me my thoughts. You can easily imagine that that amazed me no less than your deed now!

[03\_151,08] Next I set a jug of water before him and said: Turn this water into wine for me! He went over, made a few hand movements over the jug and over the water and then said: Try it, lord, see how you like the wine! I tasted the water immediately and you see, it was totally wine! With this I actually was even more amazed.

[03\_151,09] Then he took a clay bowl that was completely empty, and poured the rest of the wine into it, supposedly to strengthen himself on the long journey home soon. But when I observed the container afterwards, which otherwise looked very empty, but didn't even find it wet, not to mention something in it; but it truly smelled strongly of wine, and the magician remarked that he preferred to take the wine with him in a dry and spiritual condition in case of spillage.

[03\_151,10] I asked him whether he could now bring back the liquid, drinkable wine, immediately or ever, from out of this smell of wine. He then asked me and my three colleagues whether we wanted to drink. We said yes to this, and he took the visibly empty container, which was visibly smaller than my water jug, and then poured so much wine into my jug that the wine began to overflow!

[03\_151,11] Yes, young, blessed friend, our hairs then began to stand on end; for that went much too far over our horizon of wisdom! I didn't know what I should say to that! We then drank the very good wine very thirstily, and – another miracle – the jug never became perceptibly emptier!

[03\_151,12] When, very enthused by the wine, we marveled more and more, the magician said: But my lords, wine without bread is not good at all! Do you see several rocks here; how would it be if I turned them into bread? I said: Do that! Next he swept his hand over the rocks and then said: Take a knife and slice the bread! I did it and you see, it was bread, good, tasty bread!

[03\_151,13] I then said: But friend, if you are capable of such things, I would then like to know now why you need payment for your exceptional art? The magician said: 'Simply for the novelty's sake and to have means to survive in places where one cannot and may not perform miracles.'

[03\_151,14] I was satisfied with this answer, supplied the magicians with two pounds of silver, which he took gratefully, but because of the too great extraordinariness could not give him the permission to display his arts openly before the blind people; for the people had given him an almost divine reverence, particularly the Greeks and several Romans.

[03\_151,15] He said to me that he was capable of a great quantity of all sorts of miracles which were even more notable than what he had already done! But I had truly no particular desire any longer to demand and look at anything more. What had happened had already

made my head spin, and I was very glad to see these South-East Asians leaving our city; for they would have made the people quite rebellious.

[03\_151,16] I asked the magician at the end whether he could explain just one of his skills to me for money and good words. He waved this away, not quite dryly, but demanded so much money for it that I began to shudder, and I then left the artist with an easier mind.

[03\_151,17] Look, my very most blessed boy! The magician from South-East Asia was certainly also as little an angel of Jehovah as I am, and had nonetheless performed amazing deeds; why should you therefore be an angel with your very heavenly beautiful body, because you are also capable of performing extraordinary things for my coarse human understanding?!

[03\_151,18] You must give me more purely spiritual proof of your divine angelship, otherwise I cannot accept you as an angel of God, and even if you performed a hundred greater miracles for me than that of the fish that we have just eaten! And I think that no truly sober, reasonable person will be able to raise any objections to my highly reasonable request!"

## **Chapter 152**

[03\_152,01] Raphael says, "The point now only is whether you spoke the truth or not! I can certainly say to you that you, simply to test my spirituality further, have now lied quite atrociously and stinkingly in your unbound imagination, and that of all you have told now, not a syllable is true!

[03\_152,02] The imaginary magician is supposed to have guessed your thoughts; and I have now guessed that you have lied to us all! And there the lie about the magicians has now become truth for you!

[03\_152,03] The false magician turned water into wine, according to your lie; look, I can in fact also show you that! Look, there is an empty jug; let's fill it with water! (The jug was filled with water.) Look, it is standing here full of water! I have not touched the jug, and yet the water has become the best wine! Taste it and see whether you like it!"

[03\_152,04] Stahar tastes the water and now seriously finds that it has become the best wine.

[03\_152,05] The angel speaks on, "But the magician then made the wine disappear in another jug; and look, I am not touching the jug, and yet now there is not a drop of wine left in it! (The jug was empty and dry.) But the false magician then made wine again out of the smell; and look, this jug no longer smells of wine, and nevertheless I want it to be full of the best wine again! Look, the jug is full!

[03\_152,06] But you have no bread to go with the wine and may not drink the pure wine easily! Your magician needed several stones in order to change them into bread; I need nothing but my will – and look, already a quantity of bread is lying before you! Try it, and see whether it tastes better than your false bread!

[03\_152,07] You then gave your magician two false pounds of silver; and I will create two hundred pounds of real, quality silver out of the air as a good payment for your lie! Tell me whether you are now satisfied with that!"

[03\_152,08] Stahar raises his eyebrows at this and says after a while, "No, that cannot possibly happen with natural means and powers! Obviously something more than an

unfathomable natural force is working here! There is an all-powerful divine will behind it, and you, young man, are either a real, personified angel, or you are one of the greatest prophets of God like Samuel or like Elijah!

[03\_152,09] Yes, now I believe that you are a messenger of God from the heavens to us poor, sinning people, in order to set us who have turned far away from the right path back onto it again!

[03\_152,10] It is true, great, blessed messenger of the Lord, that my story which I just told you about the South-East Asian magician was as good as fabricated by me – but nonetheless only after the pattern that was once told to me by someone else. I only told it in order to test you further, but I found that you can truly look into our hearts and minds, and that for your will even the most impossible thing is child's play.

[03\_152,11] And I also now firmly believe that you are a complete messenger of God, despite your beautiful body, and I now have a great joy in my heart that I have also experienced what is written there in the Book, that the pious fathers also experienced such things now and then in the old days!"

[03\_152,12] The angel says, "But it is not for the first time that you experienced something that the old fathers experienced! Thirty years ago you experienced something similar in the temple, at which the High Priest then fell mainly by your hands between the altar and the Holy of Holies! Why did you not believe then in the obvious miracle, and why did you even become cruel to a High Priest?!"

[03\_152,13] Stahar says, "Dearest, all-powerful messenger of the Lord, do not remind me about a time in which I certainly saw the light of the world only through a curse, and about a deed which I deeply regretted a thousand times afterwards! But it was almost impossible to do otherwise for my soul and to my knowledge!

[03\_152,14] I had already secretly got acquainted with the philosophy of the Greeks again and again, and I knew why I had become a human being. Plato and Socrates, as well as Aristotle, were a thousand times dearer to me than all my dubious and highly mystical prophets whom I even today do not yet understand and will never understand, because they actually cannot be understood, but particularly the Songs of Solomon, which rather resemble that of a lunatic than a wise man. I had felt a proper anger against everything that disagreed even a little with the pure reason of Euclides, by whose works I actually became a mathematician.

[03\_152,15] My all-powerful, heavenly friend! If someone says to me: 2 and 2 are 4, and that the day has light and the night has darkness, then he has spoken the complete truth, and I will press him to my heart as a friend. But if someone comes and claims fixedly to my face that 2 and 2 are 5, and that the day is dark and the night is light, I would beat such an ox to death with one blow; for such a mental murderer seems much worse to me than any thief or mugger or murderer!

[03\_152,16] And you see, so it was then in the temple! They had already begun to claim the most absurd things, and even placed punishments on it if anyone undertook to express the least remark against a wise saying by Solomon, no matter how dubious and foolish!

[03\_152,17] That High Priest was a real follower of Solomon and stuck strictly to the most mystical wisdom; he even began to sing the praises of a brightest light that was coming to the world. This would now illuminate all the darkness of the night so powerfully that even the darkest holes under the Earth would shine brighter than the sun on the brightest midday; but the day of the world would become the darkest night, and the darkness of the day would

become so great that men and animals would die from it. The light of the night was already in the world and was already illuminating the darkness of the night, so that even those born blind could see like a seeing person on the brightest day!

[03\_152,18] What I have now said is just a little introduction, which of course is a greatest lie from the ALPHA to the OMEGA, since until today, over a full thirty years I have never noticed any night light apart from the full moon – except yesterday's extended evening light, which could just as well have not occurred, whereby much misfortune would have been avoided. No-one was allowed to ask him what was to be understood by this, and nonetheless he demanded the fullest faith.

[03\_152,19] I could bear this in Jehovah's name – for a little more nonsense on the top of much nonsense matters little, because one can still think purely and truthfully for oneself – but then all at once he began to say: 7 now becomes 1, and 666 becomes 111, and 777 and  $\frac{1}{2}$  and  $\frac{1}{3}$  and  $\frac{1}{4}$ . Whoever can count should now count differently; for the old way is now judged and damned!

[03\_152,20] Such nonsense created the greatest worry, fear and anger for me and several scholars of Euclid; we conspired and put an end to the insulting foolishness through a number of well-aimed stones!

[03\_152,21] But we did not gain much by this; for the successors of the murdered man were a hundred times worse. Then the likes of us could no longer remain in the temple; I reflected, pretended to be a big hypocrite, and as a result of that I was soon placed here as a leader with all the rights of a High Priest. But here I let nothing pass me by and outwardly I played the role of a strict believer; but inwardly I was very good and full of good things. There you now have the reason why Zachariah was killed! What do you now say to that?"

## **Chapter 153**

[03\_153,01] Raphael says, "But that had a tangibly spiritual sense and not a material one! It concerned the Messiah who was coming to the world at that time, about whom all the prophets prophesied, yes even Adam and Henoch, as well as Kenan in his enthusiasm!

[03\_153,02] The time has now come in which all prophesies have come into fulfillment! Zachariah prophesied as the last prophet in a spiritual way about the successful arrival of the Promised One, and you killed his flesh for this and thereby sealed another faithful bargain with hell, which Cain had first opened for the blind, foolish and evil humanity in his fight with the pious Abel.

[03\_153,03] But it cannot be held too much against the too blind and too foolish people if they commit sins of all sorts of cruelties in their blindness, and therefore all the less because you have again and again very seriously regretted such a heinous deed, which will be counted in your favor; but now begs the question what you would do if you stood before the face of the Messiah who has walked and taught among the Jews on this world for thirty years, and what your fifty colleagues would do! Would you give Him the deserved honor and recognize Him in your heart as what He is?"

[03\_153,04] Stahar says, "My all-powerful friend, we could bang our heads and legs against a brick wall trying to answer that question! Who is the very mystically promised Messiah? Where is He? What does He want and what does He teach? Before one knows that, one cannot give any certain answer, for Jehovah's sake!"

[03\_153,05] Raphael says, "He is what David sang about Him, when he said: 'Lift up your heads, O you gates; lift them up, you ancient doors that the king of glory may come in!' Who is the King of glory? It is Jehovah Zebaoth!" (Psalm 24: 9-10) You see, he gives such a proof of the Messiah who is now holy, holy, holy in this world as physically as we are!

[03\_153,06] But if David now says such clear things about Him, your questions are answered, and you now know what to make of the Messiah; but now I demand a clear answer to the question I set you!"

[03\_153,07] Stahar says, "If so, which I in my subjective field would not want to doubt, I ask however: What do we do with Moses then, who said quite categorically clearly: No man can see Jehovah and still retain his life!? At the same time we find in Moses a positive interdiction on the part of Jehovah for the great seer, according to which no-one shall ever represent God in any image, no matter how eminent! But you say that the Messiah, according to what David said, is walking around as a person in corpore (physically)!? What happens then to the interdiction of God according to Moses?! One of them must be thrown away, either Moses or your Messiah, for both Moses and David cannot possibly be correct!"

[03\_153,08] Raphael says, "Neither Moses nor David! For both announce to the people the right, the good and the true! Moses did not say in his promise of Jehovah that He could not appear among the people as a person; he only forbade a graven image to be made of God, somewhat like the golden calf. Thus Jehovah also said to Moses that no-one could see Him as God or spirit and live; immediately afterwards however Jehovah nonetheless said to Moses: Look there – but remain behind the rock! And Moses saw Jehovah's back.

[03\_153,09] But what does that mean? You see, Jehovah's back, which Moses saw, represents the humanly physical form of how He will be visible to man as the most perfect person! If that is so, how can one reject Moses if one accepts David's evidence?

[03\_153,10] You have set aside the old Ark of the Covenant for thirty years because the column of fire and the cloud of smoke had disappeared from the old one, and you set a new, very material one in the place of the old! But such a thing is also, without you understanding it, proof for this time and means that Jehovah no longer floats majestically as a single spirit over all matter, as once over the waters of the night, but instead He Himself left such a place in which He could make Himself known as Creator and Father to the other children through the awakened seer only with difficulty and uncertainly. He therefore stepped into the flesh of a person and now teaches the people Himself and confers with His children!

[03\_153,11] Don't you see here a new Ark of the Covenant, of which the dead new one in the temple is a warning symbol? But the spiritual life of Jehovah, which previously floated over the old Ark, was laid by Jehovah Himself into the God-man thirty years ago, and He is now here in the world and personally teaches the people to recognize Him!

[03\_153,12] If things happen in this way, can you then still say: one must reject either Moses or David in order to accept that?

[03\_153,13] It is also written: But in those days the heavens will be wide open and the angels will go up and down to the people of good will, and they will bear witness of the eternal, personified word that is God Himself! That is now happening right before your eyes and ears! How can you then ask anything further?! Or do you still consider me to be only a human being?"

[03\_153,14] Stahar says, now much contemplating the angel's words, "Hmm, now I feel very strange! It is quite true, and the truth shines out of every word of your heavenly mouth. I am now converted; but there is the issue of my colleagues, that they will also be converted, and

then there is the issue of where we can meet the great Messiah in order to hear Him ourselves!”

[03\_153,15] Raphael says, “Go and tell your brothers, so that they may also believe and become blessed; then come and learn where you will see and speak to the Holiest One!”

[03\_153,16] Stahar now immediately goes to his colleagues, who are still in the dark.

## **Chapter 154**

[03\_154,01] Stahar’s colleagues however are for the most part spread along the shore, but several were going around in the courtyard. But Stahar called them all to the shore and said to them when they were all together, “Friends! Have you heard that youth speaking and seen him acting?”

[03\_154,02] The colleagues say, “Some things, but not everything; for it seemed to us to be too well arranged by the governor, in order to pull us into his web, and we thought: The further away, the better! We have anyway lost everything that we had – we are beggars! The city is still burning! What should we do? The Romans know who we are to the people; without our favor, which is hard to achieve, their rule in Africa will cost them dearly! Oh, a Roman such as Cyrenius, who has at his disposal the richest means of all the three continents, can do everything!”

[03\_154,03] Just give me a lot of gold and silver and I will also become a miracle-worker, perhaps not in the way of that young conjuror – but I will perform miracles of the most amazing type!”

[03\_154,04] Stahar says, “Friend, you are crazy if you speak like that and don’t even know how to tell the difference between a genuine and a false miracle! I have already offered every objection and contradiction that comes with good reason, but I failed shamefully with all my contradictions when the boy began to read my most secret thoughts! Only then I recognized my old, great mistake and now I come to you to tell you what I have seen and heard!”

[03\_154,05] The boy is unmistakably an angel of God, and he bore witness that the promised Messiah is already in the world and makes the blind see and the deaf hear and understand, and that it is even possible that we will get to see and speak to Him here.

[03\_154,06] I now believe everything, and all of you will also believe it! For I am certainly not one to accept and believe everything; I have to be thoroughly convinced of something in detail before I accept it; but once I have the conviction, then it remains as solid as granite, and no-one can take it away from me again!

[03\_154,07] But since things are so, you can believe me without any further consideration! For all of you together are not capable of bringing any greater doubts to this issue than I did; but all my objections were belied! And since I finally began to accept the case of the Messiah as well as I accept that 1 and 1 are 2, then you can also fully believe me now!”

[03\_154,08] The colleagues say, “Everything is correct; but there is now only the matter of what we should believe from you!”

[03\_154,09] Stahar says, “Are you deaf then?! Didn’t I tell you that that youth is an angel of God in all truth, that the Messiah is in the world, and that we will soon see Him and speak to Him?! That and nothing else is what you have to believe!”

[03\_154,10] The colleagues say, "Very good! If you believe it and are even mathematically convinced of this, then we cannot doubt it; but with such new, previously unheard-of events one must always consider that often the best swimmers drown first, the most daring climbers fall from the mountain and the so-called firm believers in the end begin to have all sorts of doubts before someone who did not understand something incomprehensible very quickly and therefore placed no great faith in it!

[03\_154,11] You have never believed things lightly, as we know, and as such we accept your word as true; but some reserved care never hurts! For we know from the Scriptures how some miracle-working prophets became quite simple, weak people towards the end of their lives! The consequence only shows what sort of spirit the prophet had. That should also be taken into consideration here."

[03\_154,12] Stahar says, "I take responsibility for all that. Truly I know that we are not allowed to approach the temple with this, but we will know how to protect ourselves! On the outside we remain – only a little more reasonably, however – what we were, and pay the determined tribute; but in our insides things must become quite powerfully different, and in time we want to introduce the people into something better as well.

[03\_154,13] If you now share my opinion and my belief, let us now go over to where the governor and the boy are; there we shall be given more light!"

[03\_154,14] The colleagues agree and go over to Cyrenius, and when they arrive, Stahar says, "Here we are now, and stand one and all at your disposal; whatever you want, we will do and be, and no-one will ever go against you! But may the dear, all-powerful messenger of God strengthen these, my brothers, in their belief in everything that I myself found difficult to believe!"

[03\_154,15] Cyrenius says, "Look now, we Romans are not as strict judges as you have long thought; but we want strict justice and full truth! Whoever is satisfied with that is our friend, receives the right to Roman citizenship, and no court except the court of Rome can ever pass judgment on him.

[03\_154,16] The first thing that I will do for your well-being is that I will give each of you a Roman letter of citizenship! You are fifty in number along with your leader; you shall immediately be served with these! Once you have it, then we will see everything that can be done for you!"

[03\_154,17] At this Cyrenius ordered his servants to bring fifty rolls of parchment. The servants went to Cyrenius' bags and quickly brought the demanded rolls. Once these were on the table, Stahar asked Cyrenius, "High lord, we will surely have to give you all our names?"

[03\_154,18] Cyrenius says, pointing at the angel, "Look, he is my swift scribe, he has already known for some time what he has to do and he also knows your names; he will complete the letters in your presence!" At this Cyrenius requests Raphael to do this.

[03\_154,19] Here Raphael quickly stepped up to the table on which the fifty rolls were lying, spread them as well as was possible on the table, then took a pen which was filled with black ink, moved across the rolls with lightning quickness and then said to Cyrenius, "Here, friend, are the demanded letters in Roman, Greek and Jewish language; now pass them out among those concerned!"

[03\_154,20] When Cyrenius now began to distribute the letters, horror seized all the fifty. For this miracle was too great and powerful for the fifty, and, trembling, they all began to see that

they were in the presence of God. They thanked Cyrenius for such double mercy; but no-one dared to speak or to ask anything.

## **Chapter 155**

[03\_155,01] But the thirty young Pharisees present also saw this and among them Hebram and Risa, and had great joy that Cyrenius had succeeded in transforming the fifty stubborn ones for the good work as well.

[03\_155,02] Hebram now stepped up to the head, Stahar, and said, "Look, we thirty are here as we were sent by the temple into the lands in order to bring heathens to the temple; a sour business! Compared to the temple Jews the heathens are approximately two hundred years ahead in their education; and now we should make the seeing blind and put them under the temple's accursed water!? We can't do that, and we can't do anything else! That is what our understanding heart tells us, and we therefore have all become Romans, and our evidence against the temple will bring light for many people. But we have received another great, holy testimony here which gives a brighter light than a thousand suns at once, and that is a light from eternity which even before the creation of the world illuminated the angels who were the living flames of the eternal flame in God, which is called love.

[03\_155,03] We found this original light of all light, this eternal love here; and you have also found it for the most part and you will find much more yet.

[03\_155,04] But it makes us an extremely great joy that you here have also found what we have found. Certainly it has cost you your external, good existence; the fire has consumed all your goods and still licks around it; like we, you lost everything! But it is once and for all the will of God: we people, if we truly want to draw near to God and to carry the serious desire and will in our hearts to be cared for by God in everything, we must first completely turn our backs to the world out of great love and out of the strongest trust in the all-powerful Father, and lose every worldly thing that was dear to us in the world, down to the last atom; for only then is God prepared to accept us, deserted and despised by the world, as His children and to care for us totally, when we will then be truly cared for in all eternity.

[03\_155,05] Once we have been cared for by God, we then see clearly how very badly we were cared for by the world!

[03\_155,06] What use to a person are all the treasures of the Earth which he cannot take with him when he has to leave this Earth forever?! Will he be able to take them with him? But God's treasures, which He created spiritually for soul and spirit, we take these with us into the great beyond, and they will be all in all: food, drink, accommodation and clothing and the complete, eternal life full of clarity, full of light and full of the highest bliss!

[03\_155,07] Therefore do not be sorry for all you have lost from yesterday up to now; for the Lord has already cared for you before you recognized Him as you do now. Sacrifice your love to Him willingly; for He will reward you a thousand times in the spirit for what you have lost in the material world!"

[03\_155,08] Stahar says, "I thank you in the name of all these faithful colleagues and brothers of mine for this very appropriate comfort, and look there on the table at the big and solid lump of silver that the angel conjured out of the air! With that we are already more or less compensated for our loss; but I and all of us now place very little value on this compensation. For what we were, we will never become again, since the wise governor will have a very different disposition with us all, as I secretly suppose. So much will certainly be



done for us so that we don't starve and can clothe our body in need; we don't care about anything else any longer! We will also leave this two hundred pounds' weight of silver here for the inn-keeper Mark, partly as a deserved payment for the food and for the drink that he had brought to us and will have brought to us in future.

[03\_155,09] There is only one thing that we would like to learn, and that is: whether the long promised Messiah, already present in the world, is staying anywhere here in the vicinity of this place! To see Him and perhaps to hear a word from Him would be a treasure of all treasures!

[03\_155,10] Just between us: We have a small suspicion about someone about whom we have already heard some incredible things, which no longer seems incredible to us after we have seen the angel's deeds!

[03\_155,11] Well, this person, actually God Himself clothed as a human, seems to us to be that Nazarene called Jesus, about whom such highly wonderful rumors have spread from place to place among the people that we became very embarrassed before the people when we were attacked by them for an illumination of what they saw with their own eyes and heard with their own ears.

[03\_155,12] The governor asked me a very awkward question, the answering of which was very embarrassing! And so I suppose now nothing else except that this wonderful Jesus of Nazareth is unmistakably the Messiah confirmed by the angel as now being present in the world; and this Messiah is perhaps even here among the many present, but who will not let us recognize Him out of surely very highly wise reasons before we are somewhat worthy of it, as has been the case until now!

[03\_155,13] I therefore believe, and say quite openly before you all: If things happen thus, we will turn our backs to the temple and its worthless holiness forever and join the Messiah of the Jews with every fiber of our being! What do you think?"

[03\_155,14] The others say, "Certainly we have nothing to object to here! Whatever you do as our leader, we will do too; for we know the essence of the temple and know that there is no holiness in their walls any longer, because there is no truth, no love and no loyalty to be found in it, but instead only domineeringness, arrogance, anger, revenge, lies of all sorts, food and gluttony and all sorts of incest and whoring and adultery! Those are now the elements of the essence of the temple! What salvation can be expected from such an institution? Curse and ruin, yes, we can only desire this much; but there can no longer be any talk of salvation!

[03\_155,15] We have now considered things very maturely during your speech and now will turn our backs on the temple forever, and that with complete justification; for we have not gullibly accepted something new. We have tested everything very intensively beforehand; even the greatest miracle could not turn us like the wind turns a leaf in the air.

[03\_155,16] But now that we have convinced ourselves fully of the full truth, we cannot do anything other than to accept the truth, as it came from heaven, as what it is – and all the more so since time, circumstance and the sovereignty of Rome are more suitable for us than we could ever have expected!

[03\_155,17] We are now looking forward very much to seeing the Messiah, most certainly from Nazareth! Is it not he in the large group who is wearing a pink-colored tunic and under that a Greek Merino cloak of light blue color, and truly has the most beautiful hair that we have ever seen on a man?!"

[03\_155,18] Stahar says, "Yes, you may not be quite incorrect; for I have been very keen for a long time! I also saw how both the angel as well as Cyrenius constantly looked towards Him during their speech and acts and asked at the same time whether everything that they said and did was correct!

[03\_155,19] Also all the others show him a certain hidden reverence which did not escape my eye! If that is not an imperial prince from Rome, then I would like to swear that this person is the Messiah, and no other!"

[03\_155,20] The others say, "Ah that is no Roman with such beautiful, blond hair! But what could happen to us if we were to go to him and ask him about this and that?!"

[03\_155,21] Stahar says, "We would rather turn to the angel first, or to the supreme governor; we are Roman citizens and have a full right to this."

## **Chapter 156**

[03\_156,01] At this everyone moves over to Cyrenius very cheerfully and asks him what should be done in these circumstances.

[03\_156,02] And Cyrenius says, "It is more fitting that you should wait a little longer, but draw nearer to Him internally in your hearts, and then He will come to you Himself and will tell you Himself who He is and what you have to do! Nonetheless for the moment I can tell you that you are on the right track! For you have already been able to tell from our presence that the great man of God must be staying here! For we would not have stayed here almost three days for the sake of something less!

[03\_156,03] Thus He is here, you can now be fully assured of that; but draw near to Him firstly in your hearts, and seize a serious desire to thoroughly turn away from all your old habits and sins, and then He will soon come to you Himself and give you the divine instruction of what you will have to do for the future!

[03\_156,04] But He is truly the one you yourselves were thinking that He was! Observe Him and consider: That is Jehovah Himself as a man among the people! This is the One who created heaven and Earth and everything that is in and upon it!

[03\_156,05] I tell you: He is the eternal original cause of all being and all life! In the never to be fathomed power of His will resides the whole infinity; all the angel's power is only a slight breath from His mouth, and all light shines forth from Him!

[03\_156,06] In brief, consider that this is truly the same person that gave Moses on Sinai the commandments for the people of Israel; but this people have forgotten Him and once again fallen into all vices! And He has now come to establish His people once again and to make them free from all evils of the soul.

[03\_156,07] He wears therefore a beautiful pink tunic to show how much He still loves His people. But with the loose, blue coat He shows that He has also come to us heathens in order to turn us into His children as well! The coat covers the whole world and all the heathens belong there too.

[03\_156,08] Now just consider everything that I have now said to you, and it will only too soon begin to manifest itself that I have not told you any untruth!"

[03\_156,09] Stahar and all his colleagues express their great thanks for such an unexpected explanation on the part of Cyrenius and withdraw in reverence.

[03\_156,10] Having reached the seashore at a leisurely pace, Stahar says to his companions, "But it is strange; I feel very strangely happy at the almost open explanation by Cyrenius about the Messiah! A certain feeling of being cared for has overcome me, as if nothing in the least can be taken away from us all in this world any longer! At the same time however I feel a highly strange shyness and fear before the Lord of eternity; for we can now no longer deny, after everything that we have seen and heard, that He is truly what Cyrenius described Him to us to be! A conversation with Him will create in us a very strange sensation! Our otherwise very active tongue will certainly fail us!"

[03\_156,11] One very courageous one in the midst of the fifty says, "Yes, yes, you have spoken very correctly and truly; but nonetheless I think: We cannot help the fact that we are humans, because we certainly did not place ourselves in this world! Neither can we help our circumstances in life, through which we became what we were; our elders, our up-bringing and the needs of every shape and form which were awakened through it have made us this.

[03\_156,12] If we had been children of poor country folk, we would certainly have also been what our parents were; but it pleased God to give us to very respected and rich parents. They had us brought up in the temple and then totally dedicated to the temple. We cannot possibly do anything about that! The will of the All-mighty certainly had something to do with the fact they we became what we were!

[03\_156,13] That we then allowed ourselves certain things that were not quite in order according to the commandments was certainly our problem; but I always think: If your parents had brought you up to be a fisherman who had to earn his hard living, then some things must not happen which a well cared-for person would have been allowed because the well fed flesh and blood urged one on! Thus our crimes against the law are in part a consequence of the circumstances in which we were placed from birth and up-bringing.

[03\_156,14] If the great Messiah comes to us now, I could speak to Him in a way quite without fear and particular shyness; for I can be no less than I am, and He certainly no more than He is from eternity to eternity!

[03\_156,15] Tell me quite openly: Can a tree help the fact that he is moved quite violently back and forth by a storm?! Or can the sea help the fact that angry winds churn up the flat surface or make one wave engulf another as a predator devours its prey?! Or can the weak reed prevent being bent in all directions by the waves?!

[03\_156,16] We are no original force and depend on all sorts of secret forces acting upon us. What is the use of a good and serious will never to fall, if a bridge over which you have to cross has become fragile without you knowing and collapses at the moment when you are quite harmlessly strolling over it?! What is life, what support does it have, on which we can build with security?! Who knows the foundations of thought and desire?! Life is created by animals and men in one and the same way through the animalistic mute cohabitation, almost devoid of all serious thought! Neither the animal nor the person has a spark of consciousness of how through sensually mute cohabitation a living organism is formed, whose simple materially technical part has been put together so highly skillfully that a great wise man would have to study for a thousand years in order to see and recognize all the individual components and their connections even superficially! But then he would only have the machine before him; but where then is the principle of life itself, how does it function in the machine, and how does it make use of all the countless individual parts?!

[03\_156,17] We know, of course, that we now exist, that we live and think and desire, we also become aware of the most various excitements and driving forces in us; but how are they created in us, who calls them out of sleep, and where do they go to when we have satisfied them with what they forced us to do?

[03\_156,18] You see, these are important considerations, through which by every god at least four fifths of our lifetime could be excused according to pure reason, and I fear therefore no spirit and no god! I have never committed evil to anyone, except that now and then I as a man took pleasure in a voluptuous maiden; and my nature is to blame for that! Why did the voluptuousness of a maiden have to attract me so much? Did I myself place such an overwhelming desire in my being? I know nothing about it! Who gave me the feeling then of love that is hard to satisfy? Who is the creator of thirst and hunger in me? Why must I eat and drink? You see, those are all higher forces in us which we cannot counteract with any law! We can certainly deny ourselves to a certain degree, but after that not an inch more! If things are so, which pure reason and wisdom can be capable of dragging me before a court for the sake of my status and my actions? Not a human one – all the less a very highest and brightly divine one! Why should I then have a highly silly fear of a god?”

[03\_156,19] Stahar says, “But it is written that man should fear God, in that God is all-powerful and man is highly powerless, who can never stand against God with his power!”

[03\_156,20] The speaker says, “Quite right! He should fear God; but that is only said to moral people – but not to complete people in all their functions of life! But even this fear is actually only a fear through love, which should be a similar leading ball of string in life to the free will of demure people as the loving fear of a child to his parents. But let God give you a commandment which forbids breathing or digestion or the pulse or growing old, the growing of hair and nails or smelling and tasting and feeling desire and pain! What anyway wise god could do that?! Where do we have the yardstick against which we could exactly measure where man has taken his positively determined viewpoint in all his thoughts, desires and actions in his moral absoluteness free of all necessary functions of life?

[03\_156,21] Who knows the threads with which the natural life with the purely spiritual and free life are connected, and to what extent it can move completely independently from the threads?! Yes, you can really see that every man is free in a certain way – he can go where he wants, he can stand or sit, he can look with his eyes in every direction – but all that presupposes a necessity which comes from the limited natural life!

[03\_156,22] It begs the question where the actual free moral viewpoint of a person between the necessary natural life and the free, spiritual being in a person is placed! As long as this has not been conveyed, there can be no talk of either a sin or a virtue!”

## **Chapter 157**

[03\_157,01] Stahar says, “Friend, I know that you are a great wise man of the world, and that one finds it hard to contradict you; but the strange deeds of the angel cannot possibly have escaped you! Was he performing these for our natural life or only for our spirit?”

[03\_157,02] The speaker says, “We saw it with our own eyes; did they see it in Jerusalem as well? No! Because they did not see it with the living eyes and therefore cannot believe it if they are told about it, should they be informed. Can we then as reasonable people be angry with them or even damn them to all sorts of punishments?!

[03\_157,03] The necessity of faith has only just been shown to us through our senses; without our eyes we were as much confused as those in Jerusalem. Tell me where the actual demure stance begins! Wipe the eyes and wipe away the necessary vision, and then determine for me the absolute moral viewpoint!”

[03\_157,04] Stahar says, “Friend, I see well that we will not easily become equals! Such things must be clarified to us by a higher spirit! I now see the angel coming towards us; you must speak to him, and I would be very curious to learn how you will settle the issue between you!”

[03\_157,05] The constantly sober speaker says, “Dear friend! The angel does not bother me a jot more than you do, and I will speak to him as with you, and will give him even less than you in that he is a holy spirit and rejoices in every perfection, while we must still crawl on the hard and dirty ground of this Earth as worms in the dust of nothingness! There is only one truth, and that applies to an angel just as well as to the dirtiest rogue in the world!”

[03\_157,06] With these words the angel was beside him and said, “Floran, you do not fear me then at all?”

[03\_157,07] The speaker says, “If you know my name, you will also already know the reasons in me why I can have no fear before God, neither before you, even if you performed a thousand of the greatest miracles! I can even think of a thousand miracles, but not carry them out; what difference does it make?! If I could perform them, then yours would not seem miraculous anymore! Or should I then be sad if I cannot shine like the midday sun or fly around like a bird in the air?! I am satisfied with what I know, what I am and what I can do, and I do not need anything more at least for this world!

[03\_157,08] But what I know, am and can, is a gift from God for me personally, for which I am grateful to the Creator; I do not need anything more and I do not envy anyone who has more!

[03\_157,09] Should I fear you then because you are infinitely more powerful than I? Oh, not at all! If you were more foolish than I, you would have either no power or it would be crude, and I would be able to meet it with my pure reason just as well as the power of the storm; but you are much wiser than I and that gives me the confidence that you will do me no harm, particularly as I have never been able to do you any harm nor have I wanted to. And if you wanted to have a joke at my expense, I would not be angry with you, but I would also not praise you as a lion of wisdom, of whose seriousness one says that he is no beginner. But God is endlessly wiser and more powerful than you, thus I fear Him even less than you.”

[03\_157,10] The angel says, “But don’t you know that God can destroy you for eternity, or that He can set an eternal highest scourge on you if you do not respect Him?! And in this way should God not be feared?!”

[03\_157,11] Floran says, “Without intruding on your wisdom even the slightest bit, I must admit honestly that this question of yours – speaking straight - did no particularly heavenly justice to your wisdom! To doubt that God can destroy me as the most all-powerful being would be an even greater madness than your strongly silly reminder of my subjective and objective nothingness. What will happen then if I become nothing again as I was an eternal nothing before this existence?! The nothing is nothing, needs nothing and has eternally nothing to care for! Thus forget the eternal destruction of my nothingness, and I will give you the assurance that I as pure nothingness will never call you before a court! But should it please a god, the certainly very wisest being, to persecute me for eternity and to torture me, his wisdom is not far off; for such a longing would hardly appear for a tiger of a tyrant.

[03\_157,12] But history can show us no example that ever any tyrant was a wise man; and what could you and your God answer me if I prove to you that you were highly unwise instead of highly wise?! But no-one can claim that about God who has made only one glance into the highly wise decision of any creation! God is therefore highly wise and certainly highly good.

[03\_157,13] Equipped with such very most perfect characteristics, He can impossibly have created any creature in all the whole eternity for eternal torture! Ah, through all sorts of bitter and painful experiences to purify a being, here or in the afterlife that is something quite different; for man is a work of God that has to perfect itself according to the wisest order of God in the demure sphere in order to become what was determined by the Creator!

[03\_157,14] But the Creator only allows such short-lasting painful moments of betterment to occur and does not create them himself in order to torment a person for some time for His pleasure for a mistake, but only to lead him back to the sober recognition of the order and thereby ease his self-fulfillment. But as a dictatorial punishment I can eternally never see such a purely divine safety precaution out of which only love and a highest good will shine!

[03\_157,15] Therefore you cannot insult God any worse than if you present him to me as an eternal tyrant! I think that you will have understood me!

[03\_157,16] I can only love God above all else and worship Him as the most holy best and wisest being; but fear Him – never!”

[03\_157,17] At this the angel taps Floran on the shoulder and says smiling, “You did that well, and do not believe that I wanted to enter any sort of battle of words with you; for you are right, as I am also right! I wanted only to offer you the opportunity through my somewhat shallow questions to express your opinions before your brothers more than was the case before, and I say to you that you are now mature enough to meet the Lord! Therefore follow me – I myself will lead you to Him!”

[03\_157,18] Floran says, “So it is fully true that the old prophecy has been fulfilled here?”

[03\_157,19] The angel says, “Yes! The fullest truth, of which I am certainly a most audible witness from heaven; now therefore follow me alone!”

## **Chapter 158**

[03\_158,01] Floran says, “Why not Stahar, our leader, and my other brothers then? Are they any less people than I am? Go there alone! If my brothers are not worthy to be introduced to the Lord of eternity, then I am even less worthy because as far as I know they are better than I!

[03\_158,02] Remember this, angel – if you can remember anything – that I am an enemy of every preference towards my person! Yes, I want to rejoice in the preference of my brothers, but I want to be always the least among them! I truly love the people; but what one loves, one gives willingly every preference and advantage and is nonetheless quite blissful! Ask all my brothers whether I have ever thought or acted differently! And I should now let myself be chosen first in the faces of my brothers for the first time in my life?! No and eternally no! A thousand legions of such powerful spirits as you, and ten all-powerful Jehovahs will never change my mind as long as my thoughts and will are left free!

[03\_158,03] You see, my all-powerful friend that is a rule which no enticing, even by a thousand open heavens, and no fear of just as many open hells will make me break!

[03\_158,04] Now go alone to the Lord! I will never more follow with a free will! And I am amazed that you as an all-knowing spirit have not seen through my diamond-solid mindset beforehand when you made this suggestion! I stick firmly to my statement! You can carry my body there, it is true, since you possess power and strength to the extreme; but you will never change my heart unless – it is possible for you to take my mind and set another one in instead! But then you have not changed my present self at all, but instead you have only destroyed it and placed another in this fragile machine instead!”

[03\_158,05] The angel says with a friendly expression, “But dear friend and brother, who told you then that I prefer you at all by bringing you to the Lord first as the most mature according to His will? Have you ever seen all the fruit on a tree becoming ripe at the same time, and who would ever reasonably consider preferring a pear which has ripened first simply because it became ripe first?! One enjoys it earlier than those that ripen later – but with us in heaven there is no talk of preferring it more than the later ones! Then Moses must also be more preferable to the Lord Himself now because he was called almost a thousand years before Him! Oh, that gives you no advantage – on the contrary! Who is to be preferred here: he who breaks the way, or the army leader and his entourage who stepped on this path and led his army on further?

[03\_158,06] You see, friend, you have not worked that out too well! I truly know the quite rigid sense of your heart, but I only put it to an external test, but also found in the background of your otherwise most sensible heart a hidden peck of arrogance which had made the correct humility into a preference of your person above the others, so that in a certain way you might seem unique and unsurpassable and no-one equals you in this sphere! And in the end this is the question: who is the more arrogant of the two: he who wants to be the last and lowest of all people or the first and highest!

[03\_158,07] Don’t you know the Greek story of King Alexander of Macedonia and the certain most unsightly man Diogenes? You see, for years he lived in a barrel on a sandy bank which he had made his home!

[03\_158,08] One day the great hero and king visited this eccentric, who certainly was the only one of his kind. Alexander placed himself before the barrel; he liked this stoic and he asked him: What do you want me to do for you? And Diogenes answered imploringly: That you move away from the side on which the benevolent rays of the sun warm me!

[03\_158,09] The great hero however liked this stoic indifference; but nonetheless he said: If I was not already Alexander I would prefer to be Diogenes!

[03\_158,10] But what was Alexander saying with this? You see, this is the meaning: The whole world pays me homage; but what a battle has it cost me! This man enjoys an almost all-surpassing view of the world and makes himself immortal – and all this immortal reputation cost him only an old barrel!

[03\_158,11] Don’t you think that there was no particular difference between the arrogance of Alexander and of Diogenes?! On the contrary Diogenes was in his way even more arrogant than Alexander!

[03\_158,12] It is quite right to want to be the last out of true love and humility; but correct love and humility does not exclude the obedience to the all-mighty Lord of heaven and Earth. Thus if you have the right mind, do only what the Lord wants and everything will then be correct; for the Lord knows best why He wants something!”

[03\_158,13] Floran finally says, "Yes, I will follow you now because you have convinced me in a friendly way that I was clearly incorrect in my mind." And Floran followed the angel, who brought him to Me.

## Chapter 159

[03\_159,01] When both come up to Me, the angel says, bowing to the Earth before Me, "Lord, here is a ripe apple! His flesh is like that of all people; but in the spirit He is strong and full of unspoilt power. Thus to You alone be all praise and honor from eternity to eternity!"

[03\_159,02] I say, "Good, My Raphael, such fruits are pleasing to Me and very valuable! He is one of Moses and Aaron's kind, it is true; but he has also appropriated the teachings of Plato, Socrates, Pythagoras and Aristotle and is therefore no wind-vane that is blown this way and that, but a solid cedar from Lebanon which knows how to spite the storms! It stands calmly and quietly; but when the storms beat against it, it does not bend! But I will let this tree be until Jerusalem is re-built; it shall give Me roof and gable in My house!

[03\_159,03] Tell Me now, Floran: Are you joyful to see Me?"

[03\_159,04] Floran says, "Lord of life! Who cannot be joyful to see You?! But I am a sinful person and Your holiness says to me: Get away from Me! And look, that is what gives me no joy! I would like to stand before You worthy of You and without sin; but it is impossible, for I have sinned, therefore I am a sinner and I am ashamed before Your holiness. That gives me no joyful heart, but a bitter regret; but this is not suitable to cheer a heart. And yet I am man enough and have understanding which shows me an apology for my sins before You and also shows that I am a person consisting of very many elements, who reaches his completion when the many elements have been dissolved through sinful ferment like a young wine in a skin and has become a pure, tasty wine for everyone.

[03\_159,05] You are the Lord and man is the fruit of Your eternal fight for eternity, nothing but a battle with victory and defeat, in order to one day rise to a new life like a Phoenix out of the ashes of the fire that destroyed it, which becomes one in itself but outwardly remains and must remain an eternal battle!

[03\_159,06] Lord, therefore do not forgive my sin, for it was necessary to call me to the battle to become a new person; but forgive the shame of my frequent defeat and I will rejoice in You, oh Lord!"

[03\_159,07] I say to the disciples, "You see here a person in whose soul there is no wrong! I have loved this person for a long time!"

[03\_159,08] Simon Judas says, "Lord, he seems to be a second Mathael!"

[03\_159,09] I say, "Do you think that one can only be a wise man in the way that Mathael is wise? Look, this Floran is exactly the opposite of Mathael, and nonetheless he is just as wise as Mathael! Mathael has the knowledge of the things of nature and of the tongues of the elders; but Floran knows all religions and all worldly wisdom and cleverness of the elders. And therefore it is more difficult to speak to him than to Mathael; but as he now has been won for us, he will stand as an instrument against all false belief that is among the people of this Earth and will battle with much talent and good success without the addition of miracles. And that is better for the children of this Earth, so that they do not hold even tighter to the captive court in the soul! For children from above the miracles are a mercy – but not for the children of this world.



[03\_159,10] Since you know in your hearts who I am, you can remain free in your soul if you see Me doing God's work on this Earth; but not so the children of the world; for they are forced and captured and have no free thoughts any longer and even less a free mind.

[03\_159,11] But if Floran does them with his worldly cleverness, they are placed in a certain light which will brighten the steps in the temple of their hearts enough; once they are there, they have been totally won for all eternity! But you all together are not as clever as Floran alone!"

[03\_159,12] But Floran did not hear that, since I had only spoken to the disciples in their hearts; he asked Me therefore what he should do.

[03\_159,13] And I said, "Go over to your brothers and tell them that I shall also come to them soon!"

[03\_159,14] Floran says nothing at this, but simply makes a bow and hurries to his brothers.

## **Chapter 160**

[03\_160,01] When he finds himself among his people again after a few steps, Stahar immediately asks him, "Well, how are things? Are we on the right track?"

[03\_160,02] Floran says, "Completely! There is no doubt any longer! He is a person like we are, it is true; but there is something in His being that can only be felt, not described with words. If He speaks, it sounds as if every word is valid for all eternity! One notices in His words quite clearly that with the words: Let it be so! a world of miracles could be called forth in an instant!

[03\_160,03] He cannot hide His divinity, and if I had come to Him instead of all previous preparations, I would have said to Him on the spot: You are no usual person, in Your breast must live a fullness of the divine spirit!

[03\_160,04] But the wisest preparation was also good so that we could see very easily and clearly with whom we are dealing. He will soon come, He promised me. But when He is here, you will be convinced that I am right!

[03\_160,05] But now I am beginning to comprehend who did the whistle blowing about our behavior in the city to Cyrenius, which was certainly not very praise-worthy – that is, our behavior; but now everything has changed! The situation, about which our Messiah-Jehovah will have had surely a very significant foresight – if yesterday's second sun was not all His doing – has freed us from the old yoke of stupidity with one blow, about which we can all be extremely joyful; for what annoying and insulting madness will the empty temple create for the people in the future, for whose realization we will have to lend a hand again! But now they should just come to us! We will certainly hold our Roman citizenship before their faces so that hearing and seeing will pass away in the best way!

[03\_160,06] We now have the Messiah and an angel from heaven on our side, firstly and most importantly, who seems to be much more powerful than he that lead the young Tobias; and secondly in the world we have the supreme governor of all Asia and a part of Africa on our side, who is an uncle of the ruling emperor in Rome. All hell should break loose in Jerusalem and we would still be able to master it in the same way as the angered lion can become lord of any sly fox! What do you say to all that?"

[03\_160,07] Stahar says, "Just that we will be fine for all eternity! Now I fear no-one any longer! To fight for God is good and easy; for God's power is a protective wall which no enemy can destroy in eternity! But I would only like to learn something from one of you – if only very generally – what sort of an assignment will we have for the future! Does anyone of you have an appropriate thought? What do you think, Floran?"

[03\_160,08] Floran says, "I don't think about it and I don't consider it worth the effort under the circumstances, only with a fleeting thought to turn in that direction! We are now with God, and therefore we are cared for not only for this time but for all eternity! Thus, brother, you could have spared yourself this question!

[03\_160,09] Now nothing bothers me in this world any longer; for He whom we found here is everything to me above all! Whatever His will desires, will be my future for all ages of ages! For only He knows totally what we are, what we should be, and what we have to do for the future in order to be what He wants us to be. Therefore every vain care on our part is madness; only when He says to us: Do this or that! then the time will come for us to worry whether we will be able to perform His will, to do which His holy will becomes our duty. Look, brother Stahar that is my basic opinion!

[03\_160,10] But let's be calm now; for I notice that the Lord and Cyrenius are getting ready to come over to us! We must collect ourselves in our hearts, otherwise you will not bear His presence! Correct, they are coming! Also the angel and a girl are coming with them; the girl must also be an angel!"

[03\_160,11] Stahar says, "Ah, the girl cannot be an angel; for there has never been a female angel, there will never be and there cannot be! For something must be written in some Scriptures! Thus this maiden can only be the daughter of some rich Jew. She is not a Roman, as you can see from her clothes; the boy, whom Cyrenius is leading by the hand, is certainly a Roman or even the youngest son of the old lord. But the maiden, looking firmly at her, must also be terribly wise; for her solid and gentle gaze is undeniable proof of it."

[03\_160,12] Floran says, "Yes, yes, you must be right; but I do not completely agree with your claim that there are no female angels! There will probably be no gender differences between them; but there will certainly be differences in mind in such a way that they relate to each other like a dear husband to his dearest wife on this Earth. And look at the angel, tell yourself whether he resembles rather a very most tender girl than any young boy! Put female clothes on him and you have a girl before you NON PLUS ULTRA, as the Romans say! But now enough talk about nothing. They will be here soon!

## **Chapter 161**

[03\_161,01] With slow steps we now come to the fifty, who immediately bow to us deeply. I command them to stand upright as men, and they then immediately straighten themselves up completely.

[03\_161,02] And I ask them, saying, "Do you believe that I am He about whom all the prophets have foretold?"

[03\_161,03] They all say, "Lord, none of us doubt it; but since You are He, how can You then ask us about it, since You know our most secret thoughts before we have even begun to think them?"

[03\_161,04] I say, "May none of you be annoyed with Me because of it; for it is not a matter of what I have, of course, known since the beginning of eternity, but instead a matter of your verbalizing! You will not be able to understand Me before your interior has become your

exterior!

[03\_161,05] You can certainly see Me with your eyes and hear My voice with your ears; but nonetheless your heart cannot hear or understand Me in the spirit and in all truth! And therefore I ask you questions; and the answer that you give Me has quite a different effect on your whole life than the one that you give to a person tarred with the same brush as you.

[03\_161,06] Therefore I now ask you once again whether you truly believe quite without a doubt that I am He whom Moses and all the other prophets foretold! Tell Me now without fear what you think in your hearts!"

[03\_161,07] Floran says, "Lord, You understand our nature better than we do! Everything happened so suddenly: the second sun yesterday and its sudden disappearance; the result is still smoking and hides the whole area in clouds; our loss – we have still heard nothing about our wives and children! We fled here, were arrested and brought before the judge; and then the angel's miracles and now You Yourself – and all that in eighteen hours! It is truly no joke, and yet one cannot rid oneself of every previous thought at one go!

[03\_161,08] It seems like a dream to me, and surely to all my companions as well! Everything is true and correct, and nothing that happened here can ever be disputed; but so many extraordinary things happened in a short time that one cannot comprehend it all at once. We believe firmly what is and happens here; and we are as sure and certain that You are clearly the Messiah of whom all the prophets foretold as we are quite sure and certain that the old Roman is the Supreme Governor of all Asia, that is, as far as it has been conquered by the Romans. But we will need a long period of time before we accept that into our lives!

[03\_161,09] One cannot fell a tree with one stroke, and nor can we quite fully understand such a thing in one go; but we will certainly make every effort and strive above all else to value in all depth of correct understanding everything that happened here namely for our sakes, and what we experienced! No man can experience more profound or higher things anywhere on this Earth!

[03\_161,10] Thus we all believe firmly and without a doubt that You are the prophesied Messiah, despite Your more or less known unsightly parentage, as far as earthly possessions are concerned. Your earthly parents are poor, and Your father was a carpenter in Nazareth, as far as we know. We do not know about Your mother's background, and it is therefore all the more extraordinary that the Saviour of all mankind as announced even to the first people of this Earth could come into this world in such most extraordinary humility and poverty, since in the spirit He must have had all the advantages of a noble birth at His disposal right from eternity.

[03\_161,11] If You had come into the world from the lap of an empress and did such deeds, where would there be a nation on this Earth that would not be subservient to You in all things!? But as the very highest and greatest person, yes, even as the only God Himself in human form, to enter this world to such a lowly birth is something which will annoy many people very much! Certainly that does not matter to us any longer, and we are therefore more satisfied; but not all people will think as we do now – by no means the proud Jerusalemites, and least of all the templars! For we know them; they know only one person in the world whom they love and revere – everything else is rubbish – and this person, for every templar without the least exception, is himself! He alone is loved and honored above all by each person, every other, even if he were a god, is extremely despised; only at times an extraordinary external gleam can impress them a little.

[03\_161,12] If You, oh Lord, would come to Jerusalem today and allow it, they would kill Your

flesh in the first three days; for the Templers recognize no-one – except someone from among themselves. One may well kill the other; but since one is useful to the other to achieve his highly selfish purposes, one mutually tolerates the other under the mask of the most feigned friendship.

[03\_161,13] No-one trusts the other further than he can throw him; but nonetheless each person feigns towards the other an unconditional trust. But if he needs him for any business, his neighbor cannot place enough bond money on him so that he is obliged to act honestly. But even the bond is of no use! If he who is entrusted with a business errand sees himself at an advantage despite the bond placed on him, he will forfeit the bond money and put the much greater advantage nicely into his pocket.

[03\_161,14] There is much that can be said about people there; but since You, oh Lord, will anyway be very familiar with all that, every further word from my mouth would be idle madness, and I tell You therefore that we believe quite firmly in You; for You had to come in order to put an end to all these atrocities for all time.”

## **Chapter 162**

[03\_162,01] I say, “Listen, My dear Floran, you have humbled yourself before Me much more than I demanded of you; but it doesn’t matter, and it was quite right for you to do so!

[03\_162,02] Yes, I will put an end to the atrocities in Jerusalem and in other places, but many must share your conviction! There are still many who in their great blindness still stick firmly to the temple and expect every salvation and all help from its halls; if one were to take these blind people away from the temple now immediately, they would not see it as a great blessing from above, but as a most terrible punishment, and would become most terribly and wildly desperate, which would then have a much worse consequence than the present blindness, no matter how complete. You now are seen as the representatives of the temple and the distributors of the salvation which fills the temple.

[03\_162,03] But what am I trying to say with this? Nothing but this: you should show the people gradually, and, wherever there is a good response, also all in one go what the temple is now, what its servants do and how they are conditioned!

[03\_162,04] But at the same time you should draw their attention to what you have seen and heard here, and then the terrible business of the temple and the temple itself will be buried under the best and most effective order, and in the end it will sink into nothingness and thereby stop being what it is; and in its place will enter the new temple of the spirit of God, from which a very new Jerusalem will be built in heaven.

[03\_162,05] Certainly you will have to begin this good business as secretly as possible; you can do that all the easier since you are now full Roman citizens and the temple cannot touch you because the sword of Rome is between you and the temple and stands guard.

[03\_162,06] This is therefore a duty which I entrust to you. Guard it and the reward will not be forgotten; you can be fully assured of that! Do you agree to this?”

[03\_162,07] Stahar says, “Lord, will we take up our old post in Caesarea Philippi again, or should we turn elsewhere?”

[03\_162,08] I say, “You will remain here in Caesarea Philippi and be under the direction of this host of ours, Mark, to whom Cyrenius and I will give power over this whole area, and to

whom it has actually already been given for the most part. The area of Caesarea Philippi is large and encompasses many hundred thousand people; once they find the light, the light will then spread out of its own accord. But it will be left to your own discretion to put this into practice!"

[03\_162,09] Stahar says, "Lord, that would all be quite good and correct, but now the whole city is a heap of rubble and ash! We have no houses, and our synagogue was one of the first buildings that succumbed to the flames. Where will we sleep?"

[03\_162,10] I say, "Let that be the least of your worries! If I wanted it, a complete world, not to mention such a little town, would stand before you in an instant! In any case Cyrenius will put every means, supported through My mercy, to active use and thereby take care of your accommodation. In addition the high guests expected since this morning will soon arrive here and then much will be determined and decided."

[03\_162,11] Stahar bows deeply and then says quietly as if to Floran, "The Almighty nonetheless speaks like a person, which pleases me very much; but He could put a final end to the temple and to arrogant Jerusalem with just one thought! Why then the extended erosion?"

[03\_162,12] Floran says, "Look, brother that happens because we are both still asses who have no idea at all about the divine order !

[03\_162,13] If you see a very green, unripe and rock-hard fruit hanging on a tree in spring, then you would immediately like to have some all-power! You would like to say effectively: Fiat! (Let it happen), and all the figs, apples, pears, plums and grapes should become ripe in an instant! But the all-mighty Creator has decided things otherwise, as daily and yearly experience shows. Should we then ask: The Almighty knows the needs of man; why does He then hesitate so much with the ripening of the fruit?

[03\_162,14] Man must also remain a foolish child for years, in order to gradually grow up into a man, while the sparrow is a quite complete sparrow only fourteen days after its birth and knows all about its airy home very well. Yes, most animals already have the most sufficient knowledge about their home right from their birth – and man needs almost twenty years to only begin to know a little about the dear world! He, the lord of nature, must wait the longest in order to be what he has been determined! Could one not say: Lord, You Almighty One, why have You not better looked after man, Your favorite – why must a human, of all things, have to wait so long to become a human?!

[03\_162,15] You see, that is how things are in the certainly very incomprehensible order of God, and it will be so also in the measure of His order that we must undermine the temple gradually; for a sudden destruction would put the many blind people, to whom the temple is all-in-all, into the greatest despair – which would be much worse than bearing the deceptions of its crafty servants for a little time longer!

[03\_162,16] You see, I have recognized the Lord's sense a little and I don't understand how that has completely passed you by! I also don't understand how you could ask the Lord about our worldly accommodation! Is it not enough then when He says that we should do this and that?! It has been long known that he who employs me for work will also give me accommodation! If even the selfish people do that, however, how much more will the Lord of heaven and Earth do without us having to ask Him!

[03\_162,17] You see, that was very human of you, my dear brother! For through such a question you have obviously brought to the brightest light of day your multi-faceted disbelief, and with rights nothing other can be thought of you than that you still hide a hefty portion of

disbelief in yourself, to which you must bid farewell now for all time!”

## Chapter 163

[03\_163,01] I say to Floran, “Friend! Your flesh does not tell you that, but instead the spirit that is within you from above! There is a spirit in Stahar as well, it is true; but it is still dormant and so his flesh speaks more than his spirit. But each man worries above all about what is dearest to him. The dearest thing for someone through whom an animated spirit speaks is his spirit, therefore his care is directed above all towards what concerns his spirit; but he who is more flesh and thinks and desires from the flesh loves the flesh the most and he therefore cares above all about his flesh and pushes the care for his spirit into the background.

[03\_163,02] That’s how people and things are in this world; but when our Stahar is of a more animated spirit, he will also take care above all of those things which are of the spirit.

[03\_163,03] You see, that is the correct concern for the spirit, that your heart will be full of love for God and for your neighbor!

[03\_163,04] It is easy to love good and honest people and to get on with them; but to go to the sinners and bring them to the correct path; that is a task which demands much self-denial.

[03\_163,05] For if you walk in the street with a whore and an adulteress, people will point their fingers at you and do things to you which will not honor you before the world; but if you bring the whore and the adulteress back to the correct path, you will be given a great reward from God, and the smallest part of this is of more value than a whole world full of the most shining honor.

[03\_163,06] Whoever brings a lost person back to Me will receive more reward than one who has guarded well a hundred lambs on a safe pasture. For it is a very easy task to keep an honest person honorable and virtuous; but to lift someone who is despised by everyone up to honor again and to make a virtuous hero out of an arch-sinner says significantly more! And only that is seen favorably to Me – but the former is only work of a lazy fellow!

[03\_163,07] I am the all-highest, if you will accept that, and I seek and take only the despised and lost in the eyes of the world. For the healthy certainly do not need a doctor!

[03\_163,08] If you accordingly want to completely be My true disciples and servants, you must also be what I am in all things.

[03\_163,09] If you see a blind man strolling on the street and also see that the path he is treading is a highly dangerous one particularly for a blind person, will you not immediately take the blind walker by the arm and say to him: Listen, friend, the path that you are now walking is very dangerous; let me lead you so that you do not fall off a precipice! And if he then trusts your word, will you be ashamed to lead a blind man? Certainly none of you all!

[03\_163,10] But a sinner is often much blinder spiritually than the physically blind; therefore who can be ashamed to take a blind man by the arm?!

[03\_163,11] Therefore in the future let no sinner be too great for you so that you are ashamed to be a leader for him!

[03\_163,12] Remember this lesson above all, and consider it in your hearts, and you will begin to see clearly and plainly the light path of life and everything else coming from it!

[03\_163,13] But now ships on the sea are nearing this shore; these are bringing the guests we talked about. They will bring you much light.”

## **Chapter 164**

[03\_164,01] Mark and both his sons notice from the house that ships are arriving; they hurry to the shore as good sailors and look to see whether there is something wrong with the ships.

[03\_164,02] Cyrenius and all the Romans and Greeks also hurry to the shore to see what the three ships are bringing. But these are still quite far away on the sea and are still about an hour’s journey from the shore, and all the observers cannot yet make out what is on the three significantly large ships.

[03\_164,03] Cyrenius therefore asks me about it and I say, “Those who we have been awaiting since this morning! They have had to sail against the wind, and the sea was rough; they had to seek a harbor on the other side in order to let the wind run its course, and that is the reason for their delay. It is already a full hour after midday and they would need another full hour to reach here, since they still have to fight a gentle counter-wind with their oars. But it is now up to us to help them, and that will shorten their path and the time by a lot.”

[03\_164,04] Cyrenius says, “Lord! Don’t You want to send Raphael to them, as You did yesterday for Ouran?”

[03\_164,05] I say, “It is not necessary at all; for there is no danger threatening these people as Ouran was threatened yesterday! Mark and his sons will manage very easily with these three medium-sized vessels, and we will have them here in a short half hour!”

[03\_164,06] Cyrenius says, “But Lord, don’t You want to perform any miracle at all today?”

[03\_164,07] I say, “Haven’t you read in Moses: And on the seventh day the creating spirit of God rested, and the seventh day therefore became the Sabbath?! If I now keep the Sabbath a little, then I am doing right, since I have worked industriously for a full six days beforehand! In addition I have now all sorts of servants around Me who now are and can be active in My name and in all power!”

[03\_164,08] Cyrenius says, “Lord that means something special once again; for I cannot understand the sense of Your teaching at all!”

[03\_164,09] I say, “Well, then ask someone and everything will be made clear to you! But I am now taking a short rest not for My sake, but for yours, in order to give you the opportunity to act, and so I am also active in all of you. Don’t you understand that then?”

[03\_164,10] Cyrenius says, “Yes, yes, now I understand it! I can also now imagine why!”

[03\_164,11] I say, “There you have no difficult task, since I explained it to you all very clearly this morning! Before the midday meal I will do nothing of My own doing, there will be enough opportunity after the meal to be able to do something; but if I speak, then I am nonetheless doing something before the midday meal.

[03\_164,12] But now Mark must be told to send both his sons towards the ships, but that he himself should see to it that the tables will be well prepared; for the expected guests will arrive very exhausted and hungry and thirsty, likewise their servants and the poor, tired sailors.”

[03\_164,13] At this I signal to Mark, and he understood My sign, had both his sons set off powerfully across the sea, and he hurried into the house and put everything into the most active motion.

[03\_164,14] It also became lively in Ouran's tents; for Mathael and his four companions, his young wife Helena and Ouran the king noticed the ships from the tents which they had occupied an hour ago with Herme's family, the familiar messenger from Caesarea Philippi, in order to change their clothes and to dress Mathael in regal clothes so that he would stand before the arrivals as what he is.

[03\_164,15] Ouran hurries to Me and asks Me in all humility, "Lord, what will the ships bring? Will it be the expected very high guests?"

[03\_164,16] I say, "My friend that was asked very arrogantly! In our presence there are no high and no low guests, but instead only brothers from A to Z. If I can be called your friend and brother, why should there be high and low among you people? I tell you: The Almighty is alone a justified Lord among you, but you are all brothers among each other and servants of the Lord!

[03\_164,17] Or do you think that the kings are more highly regarded by Me than their lowest servants just because they are kings? Oh, not at all! Only the heart decides; the king must know in his heart why he is a king and the servant, why he is a servant, otherwise king and lowest servant stand before Me on the same level, down at the bottom.

[03\_164,18] So remember this, My dear friend Ouran, that there are no high and no low guests before Me, but only children, brothers and sisters!"

[03\_164,19] Ouran, however, was also quite satisfied with this reprimand bowed deeply and then asked nothing further.

## **Chapter 165**

[03\_165,01] But when he came up to Mathael, he (Ouran) said, "Today one cannot talk to the Lord! I asked Him very modestly whether the high guests that were announced were arriving, but I received such a strict lecture for my words that I will certainly remember them all the better since they were just so harsh and dry! Today the Lord is like another person! Yesterday He was love and kindness itself, but today everyone that comes near Him will receive a very measured lesson! I don't understand it at all!"

[03\_165,02] Mathael says, "But I do! How could it ever occur to me in my dreams to ask the very highest, all-mighty Lord which "high" guests are coming from somewhere or other?! What are we people, and who is He?! And He makes nothing of Himself in our presence, is full of love and humility, and we wanted to speak before Him about some high guests?! That, my very dearest father-in-law, was truly a little too strong, and the Lord could not possibly give you another answer to this question; for if you had asked me the same thing I hardly know whether my answer would not have been even coarser and harsher! But the Lord, as the constantly gentlest person, dispassionately allows a mistake only so that we should recognize that we have erred. Go over there and admit it, and you will immediately receive other words from Him!"

[03\_165,03] Ouran says, "You are completely right again; oh, if I have erred, the mistake must be made good again immediately!"



[03\_165,04] With these words Ouran immediately left his tents again, headed over to Me and said, “Lord, I made a great mistake earlier with my vain question before You! Forgive me; for I did not do it through my own will but – speaking honestly – through my habitual foolishness, as You, oh Lord, will have seen quite accurately!”

[03\_165,05] I say, “My friend; whoever recognizes his mistakes and repents, is forgiven forever, and whoever then turns to Me is doubly forgiven!

[03\_165,06] But whoever recognizes his mistakes, but keeps them in his nature, he is not forgiven, even if he came to Me a hundred times!

[03\_165,07] For I tell you: whoever comes to Me and says: Lord, Lord!, he is not my friend by a long shot, but instead only he who does My will; this will however does not want you to elevate yourselves above other people because of a position!

[03\_165,08] Yes, you should always be faithful to your position, act well and just – but never forget for an instant that those over whom you perform your duty are completely equal to you in birth and are thus your brothers!

[03\_165,09] True love for your neighbor however can be learnt through the true love that you have for Me as little children.

[03\_165,10] When it is necessary, make use of your reputation and the honor of your position, but you yourselves be full of humility and love, and your judgment over your brothers and sisters who have gone astray will always be just according to My order!

[03\_165,11] I told you what I have told you only in order to show you My order and My will; for I tell you: whoever does not get rid of every smallest mote of arrogance will in the future not have My kingdom revealed to him in the spirit, and he will not go there before he has removed the very last mote of arrogance from himself!

[03\_165,12] Now go and tell this to everyone who you discover has any trace of arrogance!”

[03\_165,13] After these words Ouran bowed again deeply according to his custom and quickly headed to his people. And Mathael asked him how I took his words.

[03\_165,14] Ouran then says, “The Lord was very merciful to me and showed me the truth and the order and the justice in true humility, and I am as happy again as before.”

[03\_165,15] Mathael says, “Yes, father and brother in true humility! Our position is truly an eminent position in comparison with millions of our brothers and sisters – but also a difficult position in the face of the almighty God! One must be very careful that one does not get caught up in the eminence of the high position, where one then becomes very proud and arrogant and considers oneself to be more than a person who has been anointed by God to serve his brothers as best he can and so in a certain way to be a servant of servants.

[03\_165,16] And whoever exalts himself because of our position and standing will be easily humiliated, as we can easily see in the whole line of kings of Judea. But how it was then will remain also until the end of the world! It is very difficult to rejoice in gold and jewels and nonetheless be more humble in the heart than any of one’s servants! Only the mercy and great compassion of the Lord can keep a king in the middle of his earthly splendor at the same point in the order of heaven!”

[03\_165,17] Ouran says, “Yes, you are right! But now the three ships are coming very close to the shore; let’s go there so that we can greet the arrivals!”

[03\_165,18] Then everyone hurries down to the lower berth.

## Chapter 166

[03\_166,01] When the arrivals step onto the land and immediately catch sight of Me, they all spread out their arms wide and weep with joy to see Me again.

[03\_166,02] Cornelius also immediately greets his brother Cyrenius and says, "Yes, if you are all here, there will certainly be no other job for me to do than to rejoice head over heels to be blessed to be among you again!"

[03\_166,03] Faustus, Kisjonah and Philopold however cannot yet pronounce a single word; but the servants are also amazed to meet Me again here.

[03\_166,04] Cyrenius asks Cornelius when he had heard about the fate of the city of Caesarea Philippi.

[03\_166,05] Cornelius says, "I actually didn't hear it from any messenger, instead I only strongly suspected it myself! Yesterday was a spectacular day in every respect: first a full solar eclipse which gave us a complete night for a good thirty moments in the middle of the day; but in the evening when it should actually have been night, it pleased the sun to remain a few hours longer over the horizon, which naturally made an indescribable impression on the Jews, Greeks and Romans.

[03\_166,06] If the present leader of the Pharisees, who is now a great friend of our old Jairus, was not a very wise and sober man, and his neighbour in Nazareth likewise both cities could have been consumed by flames; but the leaders gave very clever speeches to the outwardly anxiously excited people, and they accepted the lesson and for the most part calmed down. I had those who were too worked up brought into custody, instructed them and set them free again this morning.

[03\_166,07] But while I established peace again in Capernaum and Faustus in Nazareth, Faustus soon came to me in Capernaum out of breath; for in Nazareth he discovered a strong glow of fire from this direction and thought that something might have happened in Capernaum. But when he arrived in Capernaum he found everything at peace, nonetheless he came to me and gave me the news of the strong glow of fire. I went with him and with many servants on the most significant hill in the vicinity of Capernaum. We saw the redness increasingly better and stronger from there; but it was impossible for any of us to determine which place the misfortune had befallen. Only this morning, when the sun allowed us to recognize the area without a doubt and I, although from a great distance, recognized from the heavy smoke that it must come from the area around Caesarea Philippi, I decided to steer in this direction *per mare* (across the sea) with Faustus and to find out what had fallen to the flames here.

[03\_166,08] Just as I came down to the sea and wanted to board a ship, our Kisjonah arrived with Philopold and brought me the message that he had unmistakably seen Caesarea Philippi in flames from a significant height in his mountains.

[03\_166,09] At this news, which the temporary seer Philopold also confirmed, we hurriedly boarded the ship of a friend of Kisjonah and sailed straight here, as well as was possible despite a head-wind. On the way I convinced myself many times on the rough sea that it was Caesarea Philippi, and was greatly afraid of what would have to be done here.

[03\_166,10] But now here, this unexpected holy meeting with the Lord of all magnificence, with His disciples and with you, my dearest brother! Ah, now all fear has gone! For everything has long been in the best order!

[03\_166,11] But now to You, my all, my greatest friend, my holiest Master of Eternity! Oh, my best friend Jesus! Look, now all Your omnipotence is of no use against my too great love for You! You must now let me smother You in an embrace! I have done it many times every day in the spirit; but now I am finally doing it also in physical reality!"

[03\_166,12] With these words Cornelius embraced Me, pressed Me almost painfully to his heart and covered My head with the warmest kisses and tears of the highest joy. After he had satisfied the desire of his noble heart in this way, he gently let Me go again and said, touched through and through, "Lord, Master, God and Creator of infinity, spiritually and materially! Do tell me what good things I should do now! You know my heart!"

[03\_166,13] I said, "You also know My heart! Do what your heart tells you in My name, and you will have then done enough for you and for Me! But since because of the desire in your heart you have done such a powerful thing to Me as no-one has ever done to Me before, I will also do another powerful thing to you on this Earth soon after My ascension, as a consequence of which neither you nor any member of your house shall ever see, or feel or taste death in the body!

[03\_166,14] Your display of love has cheered Me right into My innermost being, and you have thereby shown Me something, the like of which eternity has not yet shown until this moment – except by small children who sooner recognize the Father than adults. But now let Me embrace you in return!"

[03\_166,15] Cornelius, crying with joy, says, "Lord, Master and God, I am eternally unworthy of such endlessly holy mercy!"

[03\_166,16] I say, "Well then, I make you worthy of it; come to Me!"

[03\_166,17] Cornelius came to Me and I embraced him. At this he began to cry loudly and sob, and many thought that something was wrong with him, since he was crying so. But he got control of himself again and said, "Be still! Nothing is wrong with me, instead everything is most right with me, and the joy unleashes these tears."

[03\_166,18] Now Kisjonah steps up to Me asking Me quite sadly, "Lord, are You also considering me and are You not annoyed with me?"

[03\_166,19] I say, "My brother, how can you come to Me with such a question?! You love Me above all else and I love you to the same degree – what more do you want? Don't you know then how I said to you in confidence that we will remain friends and brothers for eternity?! And look, whatever I say remains so for eternity; if you also remain as you are, this will apply to you to! Are you not satisfied with that?"

[03\_166,20] Kisjonah says, "Oh Lord, I am indescribably satisfied with that, and I am truly blessed to hear once again a most holy word from Your holiest mouth!"

[03\_166,21] I say to Kisjonah, "You will hear a lot more! But look at the fifty Pharisees and you will recognize some who were there at the great event which befell you!"

[03\_166,22] Kisjonah, Cornelius and Faustus observe the fifty intently, and Kisjonah, who had a particularly good memory for facts, immediately found eight men who had been with the great transportation across the mountains, and then said, "Well, what are they doing

here?! Are they here as prisoners, since they were perhaps caught at another transport or other rogue activities?"

[03\_166,23] I say, "None of that! Yesterday's late sun and the following fire in the city, for which they of course bear the greatest blame, brought them into our hands, but they are now completely ours and are full citizens of Rome.

[03\_166,24] For look, I have been staying here about seven days, and that is simply because of the good fishing spot; here one gets the noblest fish from the natural sea and likewise also the noblest spiritual fish from the spiritual sea! And we have already really reaped a highly remarkable and notable harvest in this time!

[03\_166,25] Just look at the fifty; that is today's catch, and no bad ones among them! Furthermore you see there another group of thirty, all in perfect health – yesterday's catch! Then you see twelve at the table, also very healthy; likewise a catch from yesterday! There by the tents you see another five of the most exquisite type; also from yesterday! Tell Me whether that is not honest work!"

[03\_166,26] Kisjonah says, "Yes, truly; if these have all been won over, then the Kingdom of God on this Earth that You have announced has taken a great step forward, and all the more so because they seem to be almost all sheer templars, among whom the older ones are very difficult to transform! Naturally once they have been converted they have a conviction as firm as a rock!

[03\_166,27] But I notice also the upright Ebahl from Genezareth with one of his daughters; does he not belong to those who were captured?"

[03\_166,28] I say, "Certainly; but he already came into our net at the great catch in Genezareth with his whole house, and the girl was one of the noblest little fish among them! You will get to know all that better and will take great joy in her; as far as the purest wisdom of the mind is concerned and also the purity of the heart, very few people here can equal her! I bear this witness of the girl, do you want a better and more believable one?"

[03\_166,29] Kisjonah says, "Oh Lord! Your witness supersedes everything else! But I am looking forward to being able to talk to the girl at all."

[03\_166,30] Faustus asks Me, "But are those king's tents over there!? The old man with the completely regal clothes – also the young man who is now speaking to the young woman! Do they also belong to the captives for the heaven of all love and all light?"

[03\_166,31] I say, "Certainly; that is a king from the Pontus! His kingdom is big, and he has led his people very wisely through mild laws which nonetheless must be extremely strictly followed. He became aware that in order to make a great nation very happy one must first recognize the truth and the only true God oneself. He set off and moved south, since he had heard that such a thing could only be found in Jerusalem. On this journey he came to this inland sea and wanted to cross it in order to reach Jerusalem.

[03\_166,32] But he was in great danger because of yesterday's eclipse, from which I had My angel save him and bring him here, and so he is now here. He and his daughter Helena were the only ones who came here with their small crew of servants.

[03\_166,33] But the young king was formerly also a prospective templar and as a very talented person he had to go out into the world as a missionary. But on the border between Judea and Samaria he and four companions fell into the hands of robbers and were obliged to become possessed by them along with his companions. Sunk into anger and desperation

the souls of the five hid under the wings of their spirits, and their bodies were taken fullest and most active possession of by the extremely most stubborn, worst spirits of infernal background. Only the significant power of punishment by the Romans succeeded in capturing the five devils, as the people called them. Only under the strongest cover and thoroughly bound with the heaviest chains could they be brought here the evening before last. According to the strict laws of Rome they expected nothing other than the most humiliating execution in Sidon.

[03\_166,34] But I saw their souls and their spirit, purified their bodies from the terrible spirits of hell, and you can now talk to them in order to convince yourself with whose children you are dealing! But namely Mathael – now the husband of the daughter of the king and now himself a king – is a person before whom every respectable citizen should remove his hat.

[03\_166,35] He is, as far as it was possible so far, fully reborn in the spirit and will be an effective instrument for Me against the heathens of the great north. If you speak to him you will learn yourself what kind of a spirit he is.”

[03\_166,36] Cornelius asks, “But Lord, who is that youth then – not Josoe, whom we already know from Nazareth, but the other, who is talking to the girl right now?”

[03\_166,37] I say, “That is the angel about whom I said that he had saved the old king along with his daughter yesterday. He has now been among mortal people almost three weeks, and I have given him particularly to the girl as a teacher; however, he is at the disposal of all who are Mine.”

[03\_166,38] Philopold asks, “Who is the inn-keeper here, and what name does he bear?”

[03\_166,39] I say, “He is a Roman veteran, an extremely faithful and truth-loving soul; he has six children in all, two sons and four very dear, dutiful daughters, and likewise a model good wife, who knows no other will than that of her honest husband.

[03\_166,40] Therefore it pleased Me also to take accommodation with this previously very poor family; and you will see how these eight people now will prepare a midday meal for hundreds of people, in which you can take a real joy. Look, the old inn-keeper is already coming towards us in order to announce to us that the midday meal is completely prepared!”

## **Chapter 167**

[03\_167,01] Once I had said this, our Mark was also already there and said that the midday meal was ready, and asked whether he should have it brought out; for it was already around the ninth hour of the day (3 pm).

[03\_167,02] And I said, “Have it served; for the expected guests are already present, and everything is in the best order!”

[03\_167,03] Cornelius calls old Mark and says, “Well, old brother in arms, don’t you recognize me anymore? Don’t you remember how you were with me in Illyria and Pannonia? I was then more a boy than a warrior; but since that time 45 years have gone by and I am almost sixty now!”

[03\_167,04] Mark says, “Oh high Master that is still very fresh in my memory! A lot of seriousness was required to keep those quarrel- and strife-loving people in a bearable order. In the beginning things didn’t go too well for us on the Upper Ister (Danube) in the area of Vindobona (Vienna); but in a few years we had done it and we experienced very happy hours

there.

[03\_167,05] The customs and traditions of those Germans were truly somewhat rough for us Romans; but once we gradually managed to give them more open-minded education, things were then quite bearable. The wine they made was truly weak and bitter; but it was drinkable once one was used to it.

[03\_167,06] But not far from the area of Vindobona [Vienna], upstream on the Ister [Danube], where we hunted boar and also, I believe, caught about forty of them, we found a long-bearded German seer and priest who sat on an oak during our boar hunt and watched us fighting with the boars. This man said something in the Roman language and also said to both of us, when we were slaughtering a boar under his oak:

[03\_167,07] Remember this well, both of you brave boys! In Asia, in the land over the waters, something great is waiting for you! You will see something there that no mortal eye has ever seen before! Here reigns only death; as the powerful boar met his end under the sharpness of your lances and swords, so everything meets its end in this land of death! But in Asia life is blooming; whoever is there will never see death!

[03\_167,08] Then he fell silent and when we pressed him further he gave us no more answer, and we went on, looking for more boars. But look, the old man prophesied in full seriousness and we are now experiencing what the old German prophesied!"

[03\_167,09] Cornelius says, "You know, I had almost forgotten that old German! Correct, correct, you are right! We must talk in more detail about that!"

[03\_167,10] Old Mark went to lay the tables with the dishes with the help of Cyrenius and Julius, and Cornelius said to Me, "Lord, what do You say then to the prophesy of the German, which was actually made many years ago in Europe to me and to old Mark, who must be about ten years older than me?"

[03\_167,11] I say, "All the nations who have been scattered across the wide Earth have been given a prophesy about Me and My present coming to the people of this Earth right from the first man of the Earth, and their priests always knew how to beat a certain path to spiritual enlightenment through myths and the inner desire in their hearts and often prophesied in very confusing images which in the end even they themselves did not understand.

[03\_167,12] Only in repeated ecstasies of enthusiasm could some sometimes achieve a clearer sight and then explained their previous visions a little closer.

[03\_167,13] It was the same with the Germans. And this German found himself in a clairvoyant ecstasy on his oak, whose vapor, along with the fear of your lances and spears, helped him reach this state – and then he prophesied to you. When he awoke from the prophesying again, he did not remember anything that he had said, and could not give you any further answer to your pressing.

[03\_167,14] You see, that is the essence of such prophesies! If you want to accept it, the witch of Endor was also in a clairvoyant ecstasy in those days when Saul forced her to evoke the spirit of Samuel, although she generally was only connected to the unnatural being of the terrible spirits and therefore prophesied lies and guile and deception.

[03\_167,15] No man is so dead and evil that he would not bring forth a correct prophesy at a certain time; but this is no reason for every prophecy of his to be true, but instead is only true for this one instance.

[03\_167,16] The oracles of Dodona and of Delphi often made very wise prophesy; but after every true one followed a thousand false and untruthful ones.

[03\_167,17] So it cannot be denied that certain clairvoyants and prophets even worked miracles; but at the same time others invented a large number of illusions through the influence of evil spirits and through the worldly understanding awakened by these beings, and they then led whole nations astray for thousands of years, and they lived well and quite carefree until some enlightened seer pointed out and stopped their crafty deeds

[03\_167,18] But that was never easy; for a once mistaken nation does not easily let itself be brought back to the correct path, and their false priests least of all, because their great, worldly advantages are put at risk.

[03\_167,19] You all have the opportunity to convince yourself now how difficult it is even for Me, and yet I speak as no seer has ever spoken before Me, and I do deeds that were never heard of before Me! All heaven stands open, angels come down and serve Me, and bear witness of Me and yet there are even disciples who are now always around Me and see, hear and experience everything, but their belief still resembles a wind vane and a weak pipe which is turned in every direction by the wind, from wherever it comes! Well, I am not even talking about other worldly people here!"

## **Chapter 168**

[03\_168,01] (The Lord) "I could certainly convert all people in an instant through My all-powerful will, of course; but where would that leave the power of sustenance and freedom of their spirit which can be gained on its own?!

[03\_168,02] You can now easily see from this that it is no easy task to deal with the mistakes that have crept into the nations effectively and without damaging the freedom of their will and its spiritually necessary self-determination.

[03\_168,03] But it is also just as difficult to prevent such mistakes returning again; for true and false, and good and bad must be presented to the spiritual part of a person for his free investigation, recognition and choice, otherwise he will never be brought to clear thinking.

[03\_168,04] He must find himself in an ongoing battle, otherwise he will fall asleep and his life must constantly have new opportunities to exert itself as such and thereby maintain itself, strengthen itself and in this way achieve its perfection.

[03\_168,05] If I did not allow mistakes to ever occur among the people, but only truth with its determined and fully necessary effects, people would resemble a very richest boaster and voluptuary, who finally take care of nothing other than dumbly ensuring that his belly receives its fill at the right time!

[03\_168,06] If we only provide what is best for a person's body, you can be completely sure that there will soon be no priests, no king, no soldiers, but also no townspeople, no peasants and no workers or artisans anymore; for why should he work or be active in anything, since he is already supplied anyway in abundance with the best of everything for all his life?!

[03\_168,07] Therefore there must be need and misery among the people, and pain and suffering, so that man does not die in a most inactive lethargy!

[03\_168,08] You now see from that why everything must be just so among the people, so that they are encouraged to take on all sorts of activities; and for this reason it is then just as

impossible to prevent mistakes creeping in as it is to get rid of the mistakes at the end.

[03\_168,09] And the constantly bad consequences which follow the mistakes are finally the most useful means to drive out the mistakes and to spread the truth.

[03\_168,10] Man must begin to feel deeply and actively the screaming necessity of truth and seek it fully and seriously through affliction and misery, which stem from lies and from the various forms of deception, just as old Ouran from the Pontus sought it, then man will soon find the truth as Ouran found it, and only then will the truth, which has been sought under all sorts of necessary afflictions be truly useful to man; but if he (man) found it as easily as the eye finds the sun in the bright firmament, it would have all too soon no value for him any longer, and he would chase after a lie, in order to amuse himself, just as the wanderer seeks as much shade as possible during the day; and the denser he finds it, the dearer it is to him.

[03\_168,11] The people of this Earth are just as they must be in their foundations in order to finally become a human being; but then all their outer circumstances must come together so that the person, forced by these, will become a true person!

[03\_168,12] But the full, naked truth cannot be given to man in general not even by Me now, but only hidden in parables and images, so that he (man) can work it out from these images by seeking. I only speak to you few without retention; but those you tell it to should also not receive it completely naked, but also a little hidden, so that they will have the opportunity to think freely and act freely. And so that you yourselves do not become lukewarm, I also say to you:

[03\_168,13] I have a lot more to tell you, but you would not be able to bear it yet; but when the spirit of truth comes over you and your children, it will lead you into all truth. And so you will then do the same for this Earth in all truth and will then receive the key into your hands to the endless many truths of heaven, through which constantly new and deeper unfolding you will also receive more and more to do in eternity!

[03\_168,14] But now Mark is calling us to the table, and that is also a truth, and we want to follow it!"

## **Chapter 169**

[03\_169,01] Cornelius throws himself around My neck again at this speech and says, deeply moved, "Yes, only a God, and never a person, can say such words to the people!"

[03\_169,02] I say, "Yes, quite right and in all order you bear Me a good witness, and it will bring forth the best fruit for you! Your flesh and blood does not give you this, but your spirit, which is of God, just as Mine is, and therefore you are a true friend and brother to Me.

[03\_169,03] But now, since we are in the flesh, under the cover of external need let us follow the call which goes forth from the flesh!"

[03\_169,04] Everyone complies, and we go to the tables on which well-prepared fish of the noblest sort are waiting for us.

[03\_169,05] At the table where I sit down, Cyrenius sits on My right, beside him Cornelius, and opposite us sit Faustus, Kisjonah, Julius and Philopold; on my left sits Jarah, then Raphael, the boy Josoe and then Ebahl. The lower long arm to the left is occupied by My disciples and the upper right arm by the royal family of Ouran with Mathael, Rob, Boz, Micha and Zahr.



[03\_169,06] The fifty Pharisees take another very long table; this runs parallel to My table and is before My eyes, and Stahar and Floran sit right in the middle so that they can see My face.

[03\_169,07] The thirty young Pharisees and Levites occupy a third table, behind Me; their spokesmen Hebram and Risa sit directly behind My back, but with their faces turned towards Me.

[03\_169,08] Beyond the left arm of My table which is beyond My disciples, is a shorter table at right angles with the twelve under their spokesmen Suetal, Ribar and Bael; and at the uppermost arm right behind Ouran there is another small table at which poor Herme, the familiar messenger from Caesarea Philippi, is sitting with his now stately-clothed wife, three daughters of his own and a fourth adopted daughter. So everyone who belongs to Me is now well looked after.

[03\_169,09] But the servants have their tables more outside and were likewise best cared-for, as well as the several hundred soldiers who had to look after their own accommodation in their camp, as was always the tradition among the Romans.

[03\_169,10] Everyone including us is now occupied with the necessary strengthening of the limbs and the intestines, and everyone praises Me for such an extraordinarily strengthening serving.

[03\_169,11] The fish, the bread, all sorts of good and sweet fruit – like figs, pears, apples, plums and even grapes – cover the tables, and there is no lack of the best wine anywhere; there is not even one person at any table who was not possessed by a healthy desire to eat, and old Mark, both his sons and also a couple of his older daughters hurry here and there and leave no-one lacking!

[03\_169,12] Gradually the wine loosens the tongues, and it becomes louder and louder here and there at the tables. Also at My table all sorts of wonderment is expressed about the food and drink, yes, even My Jarah becomes more lively and cannot praise the sweet grapes enough, especially since it was not yet the season for grapes.

[03\_169,13] My disciples also begin to become very talkative, which was seldom the case. Only Judas Iscariot was silent; for he still had a great fish to tackle, and the significant beaker of wine before him also occupied him too much for him to take the time to enter into a conversation with anyone. Thomas had actually nudged him a few times; but Judas had noticed nothing, and that was good, because otherwise he would have soon brought something improper to light.

[03\_169,14] But on My left side Jarah was paying very good attention to whether an opportunity would arise for her to give this disciple whom she very much disliked a very firm blow; but this time Judas Iscariot could not be torn away from his desire to eat and drink at any price.

[03\_169,15] But when he had finally finished his great fish, he made another motion as if to grab another one, no smaller; but Raphael was somewhat faster and got there before Judas Iscariot. Well – that gave call for a little smirking cheerfulness, and My Jarah could only suppress the outbreak of a loud laugh with difficulty.

[03\_169,16] I asked Jarah what was wrong with her then.

[03\_169,17] And the maiden said, “Oh Lord, my love, how can You ask a person whose innermost is more open to You than the exterior form of a beaker is to us?! Did You, oh Lord,

not notice then how the disciple Judas Iscariot had sought out the very greatest, certainly ten-pound-heavy fish for himself and also the largest beaker?! A few large pieces of bread went down into his stomach besides!

[03\_169,18] But now he wanted to take the second-largest fish for himself as well, but my Raphael, noticing the justified annoyance of the other disciples, reached forward before the gluttonous Judas Iscariot and so saved the fish from the eating frenzy of Judas Iscariot. Well, that is the actual reason why I could hardly hold back a laugh!

[03\_169,19] I know very well from Genezareth that one should actually never laugh except alone out of love and friendship; but here things were seriously so amusing that I could hardly hold back a laugh. I think that it is not such a great mistake if one laughs at a very gluttonous greed if he fails with a highly selfish matter; for one can also think that such an act would improve him – and it should then be allowed to smirk a little!”

[03\_169,20] I say, “Sin, My very dearest Jarah, it is not exactly; but if one can avoid it, one has done something better. You see, if one observes such a greedy person with a certain seriousness, he admonishes himself and stops his greedy tendency; but if one laughs at him, he becomes angry and then makes a point of carrying out his tendency towards greed twice as much!

[03\_169,21] Judas Iscariot is greedy, and also a thief on occasion; for whoever constantly seeks to betray his neighbor, and actually betrays him, is a thief.

[03\_169,22] If he sees laughing faces at his selfish action, he believes that they take pleasure in his joke-like trickery, and then carries out his villainy even more intensively; but if he is observed, as I said before, with a certain strictness from all sides at his trickery and at even the first attempt, he will drop his bad habit and save it for another time. For there is not easily a hope of totally improving a greedy person! But it is nonetheless good to prevent him as often as possible from carrying out any selfish action; he gradually loses thereby the terrible courage because of the constantly unsuccessful attempts and leaves the bad things, if not out of contempt, then at least out of anger.

[03\_169,23] Look, My very dearest little daughter, for this reason that I have just shown you it is therefore better not to laugh at anyone for having some planned trickery not succeed!”

## **Chapter 170**

[03\_170,01] Jarah says, “Yes, Lord, my only love that would be correct in all things and actually best of all if one only had a purely divine teaching at one’s side at the same time! But we people are often so blind – and especially in the moments when we should see the sharpest – so that we do not see the wood for all the trees! And it is not a pick better with the true wisdom of life in the important moments of life. There where we need it the most, it fails us; and when we do not need it to a great degree, we are full of higher thoughts and ideas! Therefore it is always a strange thing with us people!

[03\_170,02] Nothing seems to me as good as my own will; but even that cannot finally be boasted of so much, because it is lacking in the full strength of completion. For one often wants something very good but either does not do it, or one does exactly the opposite of the good that one wants. I do not know the reason for that; but I know from personal experience that it is so.

[03\_170,03] Lord, my love! Through Your all-powerful mercy I have been allowed to take a

most wonderful look into Your great planetary creations and I now know more in this respect than all the wise men of the Earth together. I know what the endless depths of Your heavens hide; but why do I not know myself then?!"

[03\_170,04] I say, "Because you yourself are a much more wonderful being than all the great suns and worlds together! There is a much more wonderful heaven in the heart of a person than the great one there which you see with your eyes.

[03\_170,05] You see, all material is a judgment and an iron necessity! You can look at it from outside and from inside as much as you like, and some pharmacists[physicists] possess the knowledge of how to divide material up into its original elements. And this rare knowledge is called the knowledge of division, which will be perfected more and more over time.

[03\_170,06] In the same way that you can recognize a stone quite accurately from the outside and from the inside, you can also recognize a whole world! Our Mathael is very familiar with this art; also My disciple Andrew, who also stayed with the Essenes, is a qualified pharmacist, an art which he learnt in Egypt. These two will explain to you the matter of the whole world with much skill and much truth. Truly there is still something inside matter which no scientist will ever find out; but he can recognize the actual elements of which some matter consists, although never the elements in themselves, because they are made of the spiritual and can only be thoroughly recognized by a pure spirit. For something infinite is hidden in the elements!

[03\_170,07] But something even more infinite lies in the human soul and his spirit! That cannot be discovered by any chemical or physical analysis, and I Myself therefore had to come to you people in order to teach you what no man could ever have found out by himself.

[03\_170,08] Therefore you can see that I came out of the heaven of heavens to you for the sake of your observed indecency, and I am teaching you what no-one else could teach you!

[03\_170,09] Now you certainly do not yet understand how you can have something in your will but nonetheless do not act according to your will, but instead you act according to some external motivation which you do not know, and the mute desires of the flesh often decide on an action against the will of the spirit. For the will is not part of the flesh and blood and of the soul, which formed the flesh and blood and then even took the food for its construction out of the same, but instead it is part of love which is My spirit in you, and therefore you are not only My creations, but also My true children and you will one day reign with Me in My kingdom for all eternity.

[03\_170,10] But for that you must be reborn again fully, otherwise such a thing would be impossible!

[03\_170,11] Do you understand this, My dearest little daughter?"

## **Chapter 171**

[03\_171,01] Jarah says, "I understand the necessary information well; but by no means quite thoroughly! I cannot get to grips with the becoming reborn in the spirit, no matter how many times I hear it! How should that be properly understood?"

[03\_171,02] I say, "Now, neither you nor anyone else can fully understand it; for if I discuss earthly things with you, you do not fully understand Me – how could you then completely understand Me if I were to deal in very heavenly things with you?!"

[03\_171,03] Yes, I tell you: If I now begin to speak about very heavenly things with you, you would all begin to get annoyed and say: See how the man has become so absurd! He speaks about things that are against all reason and nature! How can one accept this information to be true?!

[03\_171,04] Therefore you will all only fully understand the birth, or rebirth, from the spirit and in the spirit when I as a man and the son of man, am taken from this Earth under your very eyes like Elijah!

[03\_171,05] Only then will I scatter My spirit from the heavens full of truth and power over all those who are Mine, whereby only then the full rebirth of the spirit and in the spirit will be made fully possible, and only then will you understand and recognize the rebirth of your spirit.

[03\_171,06] But until then no-one can be fully reborn in the spirit, not anyone, beginning from Adam; not even Moses and all the prophets.

[03\_171,07] But through the works which I have performed before you and all the others, everyone from Adam onwards will take part in the full rebirth of the spirit if they were born into the world and had at least a good will in the life of their body, even if they were not always active accordingly.

[03\_171,08] For there are many others who have the best will to do and carry out something good, but they are lacking in the means and the outer strength and skill, which are as necessary as the eyes are for seeing. Well, in such cases the good will means as much to Me as the deed itself.

[03\_171,09] You see, if, for example, someone fell into the water and you saw it! Now you might well want to help the unlucky person – but you know that you are completely incapable of swimming. If you jumped after the person who had fallen in, you would both be swept away by the water; but if you could swim very well, you would certainly jump after the unlucky person without any further thought and save him. But because you cannot swim, you do not jump after the unlucky person despite the best will in the world, but instead you quickly look for someone who could and would save the person!

[03\_171,10] Look, look, My little daughter, a good will is as much as the completed deed itself; and that is the same in thousands and thousands of cases where the good will alone is accepted instead of the deed.

[03\_171,11] I will give you another example! Look, you had the best will to help a very poor person who came to you, but you had no fortune yourself, and yet you wanted to help the poor person with all your strength! But since you have no fortune yourself, you go to one or another person who has a fortune and beg them with all your power for a good help for your poor person, but you do not receive it because of the hard-heartedness of the rich person and you have to let the poor person move on without support, crying for him and pleading for him to the Lord God.

[03\_171,12] You see, your will is then just as much as the completed deed itself!

[03\_171,13] And there were many such people before us, there are now, and in the future there will be more; they will all participate in the rebirth of their spirit in their soul!

[03\_171,14] If you cannot yet really understand what the actual rebirth of the spirit consists of, like everyone else, well I have shown you the reason as clearly as possible; but if the time will come when you will be reborn in your spirit, only then will you fully see what and why you

still cannot see it now! Do you understand the reason now why you still cannot understand Me yet?"

[03\_171,15] Jarah says, "Yes, Lord, my only love! Now I understand it well! But one must understand You, for You illuminate things as purely as the sun in a cloudless sky illuminates the Earth at midday!"

[03\_171,16] After these words she thanked Me for the lesson and also promised Me that she would never laugh again at the foolish behavior of another person.

## **Chapter 172**

[03\_172,01] But Cornelius was immensely amazed about the wisdom of the girl; also Faustus and Philopold wondered to the same degree, and Cornelius asked Me whether he was allowed to discuss some things with the girl at the table. And I allowed him this. And Cornelius is as joyful about this as the girl and everyone at the table, and I recommend him to ask wise questions.

[03\_172,02] However Cornelius, as soon as he should ask a question to the girl, begins to wonder very much what he should actually ask. For by My command to only ask the girl wise questions, Cornelius understood that the conversation should not be pointless chit-chat, but something purposeful, and he thought a lot what this could be in a company who always had the opportunity to hear the highest things.

[03\_172,03] The longer and stronger he thought about this, the less he found something which seemed to him to be worthy to ask the girl and enter into a mutual discussion with her. He thought of this and that and found nothing which could seem to have any particular value.

[03\_172,04] After quite a while of thinking he (Cornelius) said to Me, "Look, I thought that this would be easier; but the longer and deeper I think, the less I find anything which would be suitable for such a wise child!"

[03\_172,05] I say, "Well, if you find nothing extraordinary, then ask the girl the next best thing!"

[03\_172,06] Cornelius says, "That would be all very correct and good, but there's also a problem with that! For I cannot ask her about something too every day, and I would hardly know something better that has not already been discussed here many times!"

[03\_172,07] But the girl, noticing Cornelius' embarrassment, said, "Oh high, dearest friend, if you cannot find a question for me, then allow me to ask you; for I am not easily embarrassed in asking questions – I already have ten questions at the ready!"

[03\_172,08] Cornelius says, "That would certainly be very good, my very dearest little child! But if you ask me a question, then it is already a foregone conclusion that I must answer it; if I were not capable of this – which could very easily be the case, since you seem to me a very thoroughly clever child – what then?"

[03\_172,09] The girl says, "Well, what then?! Then I will answer my own question and you can judge the question and the answer and then can tell me whether I have been mistaken! Oh look, it is also by no means a little thing for me to ask and answer; the Lord, as my eternal only love, worries me the least, because every comparison of His infinite wisdom and our most limited wisdom is in any case useless.

[03\_172,10] Whether we say something more or less foolish, this does not change the relationship between us and the Lord in the least; for we are nothing in ourselves in comparison with the Lord, and that there is something in us of worth for Him, that is He Himself in our hearts through His mercy.

[03\_172,11] But there are some wise men among us, and even at this table, for whom I have all respect; it is not good to reach into the same bowl with such people!

[03\_172,12] I truly know some things which until this moment no-one but I and of course Raphael and the Lord can know, because every experience is lacking in such an unbelievable relationship; but what use is it to me to be at home in the far-off stars, but at the same time to be a stranger on this Earth that is our home?! Then I am beaten a hundred and a thousand times over!"

[03\_172,13] Cornelius says, "Who at our table is then so first rate, before whom you have such a particular respect in a very human way?"

[03\_172,14] Jarah says, "The vice-king over there, who will now rule over the whole Pontus with the old Ouran! His name is Mathael. He could give me some hard tasks to solve! I believe that would not be in a position to give him a single intelligent answer to one question in a hundred!"

[03\_172,15] Mathael says, "Oh, dear little child, suddenly you are now extremely modest! Since quite a while you cannot be cornered by me; for I know all too well the keenness of your mind! If a Raphael has to summon all his strength, how much more then we! And Colonel Cornelius does very well in considering what he should speak to you about! For you are like very few of your gender! It is true that I also understand a few things and know some things; but nevertheless I would never like to enter into a contest of wisdom with you, which would also be a vain craziness! But it would always be very dear, valuable and worthy to me to be taught by you."

[03\_172,16] Jarah says, "That's what a poor girl has, if she knows something and no-one dares to speak to her! Therefore it would almost be better for her to know a little less, in order to not appear unpleasant to the wiser friends! But what can I do now?! It is impossible to begin to know less than I know; for I cannot make the light of my heart weaker than it is. But this light gives me in an ever greater measure the love for the Lord, for the holiest Father of the fathers of the fathers of this Earth! Yes, if it were possible for me to weaken this one and only love even in the least, then I would immediately become more foolish; but such a thing is impossible for me! And what I know from this light is not mine, but the knowledge of the Lord in my heart, and therefore certainly no-one should be ashamed, just as I should not shame anyone! Therefore you, noblest friend Cornelius, and you, noble Mathael, should also be able to speak to me!"

[03\_172,17] Cornelius says, "Certainly, certainly! But do you know, very dearest Jarah, there is even a problem with that; for it is somewhat difficult to speak to you, as I am already beginning to feel very clearly, because in your heart you really understand the purest truth too much. Oh, you are otherwise infinitely blessed and dear, and one could listen to you all day long; but to ask you a question or to have you ask a question, that is another story. You could be asked quickly, but afterwards comes the answer, and then I will look very inadequate!

[03\_172,18] A little thought has not yet quite left me, and I fear nothing in the world as much as shame, which is certainly not justified; but I cannot do anything about it, for in childhood I was brought up like that, and such an old habit does not disappear as quickly as one would like to believe.

[03\_172,19] But just wait a little longer, something very clever will occur to me; and I will then take great joy in hearing something very wise from you!”

## **Chapter 173**

[03\_173,01] Jarah is satisfied with that, and Cornelius begins to scan his brains; but still he cannot find anything suitable.

[03\_173,02] Finally, after a while something occurs to him, and he asks Jarah about the following, saying, “Well, now I have found something, and so tell me what actually is the sun, and which elements does it consist of, since it pours out over the face of the Earth such a very strong light and a hardly believable heat! If you, blessed Jarah, are in a position to tell me something about this, I will reward you regally, if you will accept it!”

[03\_173,03] Jarah says somewhat ironically, “Do you know, high master, in this way one fetches the rotten fish out of a pond and wants to purify it in this way because the rotten fish make the water stink and make it impure and therefore also unhealthy! Understood, lord leader Cornelius?!”

[03\_173,04] If you have superfluous treasure, you will find the poor, particularly here in this city which has been destroyed by fire, in a great number, whom you can give your regal support! But I do not need a reward from anyone on this Earth; for I have all the love of the Lord, and this is my only and highest reward!

[03\_173,05] Oh yes, I will answer your question, I do not want to remain in debt to you for anything; but therefore I will not let myself be rewarded by you at all – least of all in a worldly fashion! For I consider such a thing to be one of the greatest sins; for first of all I would be taking it away from the truly needy poor, and secondly I would have taken away the opportunity for you to do something truly good, especially since I am not a poor child of the Earth in any way, and basically I even possess material treasure which you could not pay for with all your great kingdom, which I actually need just as little as the regal reward which you have just offered me.

[03\_173,06] But do not believe that any sort of arrogance is speaking through me, but instead the quite purest and most harmless truth; for if I possessed even the smallest spark of pride in myself, I would not sit in this place beside the Lord of lords and beside the Master of masters! That, my otherwise very dearest friend Cornelius, was a little bit of a failure!

[03\_173,07] You see, people who possess mercy from the Lord as I do, if through and through undeservedly, must be judged and treated quite differently to the people of nature and the world!

[03\_173,08] You thought that I as a young, barely fourteen year-old girl would be of as vain a nature as the other maidens of the world and would even have the greatest joy in being dressed in regal clothes; alone such vanity is further from me than the smallest star in the firmament that your eye can discover from this Earth, and that says a lot! Therefore take your offer of reward back quickly, otherwise I will not answer your question in any case!”

[03\_173,09] Cornelius says, “Well then, because I ended up with such a sharp retort, I will take it back very willingly according to your wish and will then do what you advised me to do; but you must answer my question to you out of friendship!”

[03\_173,10] Next Jarah began to gather herself and said, “You now want to learn from me

what the sun is and which elements it consists of, since it pours out such a strong light and such powerful warmth over the Earth?

[03\_173,11] Well, I can give you quite fully true information about this; but what good would that do you?! You can well believe me, as a blind man believes someone who tells him that a flower is beautifully red. Will the blind man be able to convince himself that that flower is truly so wonderfully red? That would be very difficult in this life, and in the next life the free soul will certainly worry very little about it; for in any case it will in a better position to see more in one instant than can be learnt here in fifty industrious years of every effort."

[03\_173,12] Cornelius says, "Most blessed girl, there you are quite right! I will never ad personam mean (personally) be able to convince myself about the things you have told me about the sun, and that the things you have just said are seriously true; but I also know now that you cannot lie to me, because everything that you know you can only know from the Lord. And therefore I can accept everything that you might ever say about the sun as the perfect and undoubted truth!"

[03\_173,13] Jarah says, "Well then, good! I will see whether you begin to shrug your shoulders! And so listen to me!"

## **Chapter 174**

[03\_174,01] (Jarah:) You see, the sun is also, just like our Earth, an inhabitable and also fully inhabited planet; only it is a thousand times a thousand times larger than this Earth of ours, which, as you see, is not small either. But the light that is emitted by that great world is not the inhabited ground of the sun, but instead only the air surrounding it entirely, whose smoothest surface, constantly rubbing firmly against the surrounding ether in all directions, firstly creates an uncountable amount of the strongest flashes of light all at one time, and secondly takes in the light from eons of suns onto this such an enormous reflective surface and then sends it out again in all directions.

[03\_174,02] The Earth, as well as many other earths, which we call planets, is illuminated and heated through such a light by this sun of ours. However the heat does not come to the Earth along with the light from the sun, but instead it is created on the spot by the light.

[03\_174,03] The light truly comes from far away, but the heat is only created here, and namely through the fact that the certain natural spirits in the air, in the water and in the Earth are put into great motion through the light. And exactly this activity creates what we feel as heat, and at an even higher activity by the previously mentioned spirits, as heat, and we call them thus. But as the light can always be increased more and more into infinity, likewise the warmth and the heat can be increased.

[03\_174,04] But, you will ask, who can exist on the sun then? For because the light must be the strongest there, the heat must also be no less! It is not so. Hardly a thousandth of a thousandth part of all the strength of the sun's light can penetrate to the inside of the actual body of the sun, and therefore it is not much brighter and warmer on the surface of the sun than here on our Earth, and God's creations can therefore exist and live there just like on this Earth. Only there can be no night there, because everything on the sun finds itself in its own indestructible light.

[03\_174,05] The inhabitants of the sun therefore know nothing about night – but they can still see the stars and all the planets circling the sun along with our Earth very well during their eternal day. This makes the extremely pure air, reaching 1200 hours out in all directions



around the sun, which is truly dulled from time to time by many and very dense clouds, but which also has very cloudless periods and areas where the outer worlds can be very well seen and observed, much better than that of any other planet.

[03\_174,06] The sun rotates around its own axis, but not within almost twenty-five hours like this Earth of ours, but instead within twenty-nine days. The inhabitants of the sun can therefore see the whole sky during this period, particularly the inhabitants of the middle belt, which according to my feeling must be the wisest and most beautiful people of the sun. The inhabitants of the other belts correspond more to the various planets.

[03\_174,07] But as far as the inner construction of the enormously large body of the sun is concerned, my feeling tells me that even more planets are hidden inside the other like in a hollow ball and could be separated from each other by distances of two, three and four thousand hours, which is not to be taken as something concrete, because these internal suns often stretch out very far, to shrink back to the normal state then another time. The hollow spaces are either filled with water or with all sorts of air.

[03\_174,08] But why things must be like this, I cannot tell you; for only the Lord and Master of eternity sitting beside me now knows about it. If you want to learn more, you must turn to this One and Only!"

[03\_174,09] Cornelius says, "I thank you, my dearest, very friendliest little child, for the message that you have just given me, which even I with my reason accept in full belief from the alpha to the omega; for I cannot find anything contradictory there. But how far must the sun be from our Earth since it appears so small to us despite being such an enormously large world?"

[03\_174,10] Jarah says, "There is no measure for that on this Earth; the Egyptians however had such a thing, and the later descendents – but in Europe and not in Asia – will invent this measuring stick again. But I can nonetheless tell you that an arrow which was shot from the Earth with all force towards the sun would have to travel almost a full twenty Earth years in the least in order to reach the sun!

[03\_174,11] Now you can work it out yourself. Measure the time that a flying arrow needs to travel a thousand human paces; you will find that the arrow at all speed nonetheless needs two instants of time to carry itself across a thousand human paces. But an hour needs 1800 of such double moments; and a day has 24 hours, and a year consists of 365 days, which is well-known to you. If you now know that and can count just a little, you will soon see how far the sun is from the Earth! I cannot tell you anymore; for even if I knew it too, I would not have the yardstick and the appropriate number! Imagine 40 times 1000 times 1000 hours of journey, and you have the distance of the Earth from the sun more or less accurately!"

[03\_174,12] Cornelius opens his eyes wide and says, "No, I would never have expected that from such a girl; she counts with the greatest numbers in the world like one of us with the small numbers on our fingers! She is far above any Euclides, the greatest mathematician! No, I have never seen such a thing before! Lord, tell me now whether I should accept all this! It seems to me at least that the girl has hit the nail on the head!"

## **Chapter 175**

[03\_175,01] I say, "This certainly no gospel; but it is what it is, a truth which you will also benefit from in time in order to heal the people from some superstitions. For people have no more massive superstition in any area than in the field of the light of the starry heavens. But

it is not yet the time to let the people come to full conclusions about this; for now it is above all important to form real and true people from out of the present human larvae.

[03\_175,02] However, that can only be achieved when man recognizes firstly himself and then God, and loves Him above all else with all his strength. Once man has become firm in such a belief and is capable of receiving the Holy Spirit from God, he will then become receptive to all other still undiscovered truths and will be capable of understanding them!

[03\_175,03] But if one immediately filled his head with these things, he would not be able to understand it and would rack his brains so much that he would go crazy!

[03\_175,04] Therefore this is the basic principle: Mankind must first become true people before receiving all knowledge, otherwise any sort of knowledge would harm them much more than something pious. For all knowledge occupies only our reason which is in our brains; but the heart, as the basis of life, remains untamed, raw and wild, like that of a predatory animal, and with the help of knowledge practices even more evil than without it; for knowledge is a true light to a godless heart for evil of all type and category!

[03\_175,05] Therefore, My friends and brothers, give the blind firstly the correct light in their hearts, and then let such a light illuminate the reason of the soul, and then all knowledge will be a true blessing to man!

[03\_175,06] It is certainly praise-worthy to know much, because in this way one can give another person good advice; but it is better to love much and truly! For love awakes and animates; but knowledge only satisfies curiosity and then lies down again on the bed to rest!

[03\_175,07] And so knowledge truly helps someone a little for a time, but harms him for the awakening of his spirit; but if it comes forth after some time as a certain side-effect of the light of the spirit, it is then also full with all the warmth of life and animates like the light of the sun which not only illuminates as no other light but also animates, because its light contains the warmth of life and wherever it falls it passes it on and animates and draws out whatever is there even more.

[03\_175,08] Believe Me, the countless wonders that go around there in immeasurable spaces are dormant hidden in everyone's spirit; therefore strive above all that your spirit will be fully awakened, and you will then always see in the greatest clarity what no eye has seen and no sense has felt, and through the other senses you will also be able to feel it most genuinely.

[03\_175,09] Those who truly recognize and love God in Me, the Son of Man, will receive an abundance of blessings in this life, the magnificence of which no human sense has ever felt before this hour! But on the pure path to knowledge a person will never get there! Do you understand this, Cornelius?"

## **Chapter 176**

[03\_176,01] Cornelius says, "Yes, Lord, what You say is filled with truth which has never existed before according to the measure of pure human life; for if it had ever been spoken or had ever been here before, certainly some people would have accepted it as what it is and lived by it strictly, and the effect of it would certainly not have fallen by the wayside.

[03\_176,02] But to my much encompassing knowledge it has never been here before, but instead there was quite the opposite among us heathens; and therefore Socrates, Plato,

Plotin and Phrygius are to be greatly admired, as well as several great men of Rome, who through sheer heroic efforts and pains against the laws of polytheism nonetheless managed quite successfully to find the path to You, the one and only true God.

[03\_176,03] Plato found that the one and only true, if unknown, God must be pure love. The more he thought about the unknown God, the warmer it became in his heart; and when he found that this benevolent warmth was growing, and a doctor told him that this was an illness, Plato laughed and said: If that is an illness, then I desire even more of such an illness in my heart; for it makes me feel much better than any highly-valued health!

[03\_176,04] And Plato loved the Unknown One more and more and told how he had seen this God in the highest moments of his love for the unknown God, as if fully united with him, and what an indescribable bliss he had felt at this.

[03\_176,05] The other great wise men tell similar things; their teaching would have been very comforting for people if the familiar servants of God had not stood in the way of spreading it with all manner of abominations.

[03\_176,06] But it was always so, and it will probably continue to be so. The pure truth can never find take hold because over time its closest servants themselves, led by highly mean interests, stand in the way. They put it in a labyrinth and then bend the original ever straight and open path into thousands of crooked ways which, surrounded by a gloomy wall, never allow the seeker to find the centre, where the old temple of truth once stood.

[03\_176,07] Lord, one day Your religion will also suffer the same fate, if only one priest will excel himself in it! There must certainly be teachers, but there is surely one rowdy in ten who incites the others only too soon, and then the truth already has a flaw!

[03\_176,08] Moses, the wisest man in Cairo, the adopted son of the Pharaoh's daughter, indoctrinated in everything, wrote the divine truth on marble tablets and ordered with the power of God to announce it to the people and obey it despite all the hardest punishments, to live according to such a religion and to act accordingly; hardly a thousand years have passed since him, and how do things look now for the holy religion of the marble tablets?! There is no trace of it any longer except for the name! Where is the old Ark of the Covenant, the wonderful, fruit- and life-bearing Ark? Where are the original tablets that Moses wrote with his own hand as if for eternity? You see, Moses' followers have destroyed everything, simply because of their evil worldly interests!

[03\_176,09] Therefore I say, without by any means being a prophet: As it always was, it still is and always will be if You, oh Lord, lay Your religion in the hands of men for safe-keeping. In a thousand years things will look very crooked, and people will be allowed to seek the truth in it like Diogenes on the clearest day, but never find it.

[03\_176,10] Ah, the full truth will certainly remain with some individuals; but in general there will be nothing further left than what remains of the children of Abraham in the times of Moses, namely vessels and empty names! Who understands any longer the spirit of Moses' statutes?

[03\_176,11] Therefore I say, and remain by this: Man was always so, and with small differences will always remain so.

[03\_176,12] Something new will always make them curious and excited; but once the people have got used to it a little, even the most eminent thing will soon become every day, worthless and indifferent to them! If there is something attractive in it still, it must often be refreshed with all sorts of rarities, and some change must always occur, of course not

harming the main issue, otherwise humanity begins again, out of sheer boredom and under constant thunder and lightning, to form golden cows again and to dance around them in amusement.

[03\_176,13] Yes, even some priests are to be excused for selling the people, instead of the real goods, the most miserable junk as something purely divine; for if the current of darkness has become too powerful, swimming against it is impossible, and the best-intentioned priest, even if he possesses in secret some correct idea of the truth, must swim with the current NOLENS SEU VOLENS (whether you want it or not), otherwise he will immediately go under!

[03\_176,14] Lord! As old as the humanity of this Earth is, evil was always its faithful companion, which can never be denied; can man ever be healed totally and radically from this old evil? For I see no reason why man should constantly be ruined time and again!"

## **Chapter 177**

[03\_177,01] I say, "Yes, listen, my dearest! That is something of the greatest necessity on the planet where people are designated to become by their own effort true children of God!

[03\_177,02] The least spiritual limitation by Me of the freest will would totally ruin my purpose

[03\_177,03] Therefore here (on Earth) the freest room for development must be provided completely, right down to deep below the worst hell in order to achieve every thinkable burden, as well as up above every heaven in order to achieve the highest virtue, otherwise there is nothing that can be done in order to become the children of God on this Earth which was designated for this!

[03\_177,04] And there is the secret reason why even the most wonderful religion will be trodden on like dirt in time!

[03\_177,05] No one will be able to say about My teaching that it demands even something unnatural, unfair and impossible; and yet in time such hardships and impossible to carry out adjuncts will set in, which no man will be able to observe in their entirety.

[03\_177,06] One will massacre people in their hundreds and thousands in an exaggerated eagerness, worse than the wildest forest beast, and will believe that they are performing an extremely pleasant service for God.

[03\_177,07] Yes, I Myself will have to let Myself be caught and finally even killed by the people, if they want it, in order to give the people the freest and highest playground for their will; for only through this highest and very most unlimited freedom were people placed on this Earth completely in a position to rise to the truest and most perfectly god-like children and gods themselves in all things.

[03\_177,08] For as I Myself am God from eternity to eternity only through My very most unlimited strength of will and power, likewise the children of My love must be it too eternally!

[03\_177,09] But in order to become that, every spiritual education is needed, which does not yet suit you so well. But just think about it a little and you will find that it cannot be possibly otherwise!

[03\_177,10] Where the highest is to be reached, the lowest must also be available!"

[03\_177,11] Here Cornelius considers a little and says after a while, "Yes, yes, Lord, it is beginning to dawn a little in my heart! I should understand things well; but there are still some clouds and fog, through which my soul still does not yet see the full light. In certain moments however, I notice that it is becoming lighter and then I understand some things, and so I understand now also that it would not be possible for me to raise any doubts against this; but there we cannot speak at all of me being in full clarity and at home in this familiar sphere of wisdom!

[03\_177,12] You, oh Lord, could certainly put an only somewhat powerful light in my heart in this sphere as well!"

[03\_177,13] I say, "I could certainly do that – but then the stronger light would not be yours, but only purely My work and also something alien in you; you would not need to seek then, nor to ask or to knock anywhere.

[03\_177,14] But I want, and must want, every man to progress along the path that I have shown you and to achieve with his own effort and sacrifice what he needs for here and for afterwards, otherwise he will never be able to become fully self-acting and therefore never independent.

[03\_177,15] Full independence however is one of the most necessary prerequisites to receive the highest possible blessing.

[03\_177,16] Look at a very well-placed servant! He has almost everything under his master that his highly prosperous master has; he can enjoy the best dishes and drink the wine from his master's guest table. If his master makes a journey on water or across land, he takes his servant with him, and whatever the master enjoys there, his servant enjoys also. But nonetheless the bliss of both is different.

[03\_177,17] The servant often thinks, "I have a good master and he does not demand anything from me that I could call unfair, and I am very well respected and looked after; but if I ever get above myself, he could nevertheless say to me: My boy, I looked on you like my own son and therefore demanded only an easy and minor service from you. But you got above yourself and began to play the master; therefore I can no longer use you as my servant. Therefore leave my house! Then I would have to go and would be a beggar; but my master would remain the lord of his possessions.

[03\_177,18] You see, my good friend, this thought often ruins the servant's bliss! But the master is truly happy – whether he is already very fond of his faithful servant or not, he does not need to fear that he will lose him; for he could easily get hundreds in the place of this one. He remains nonetheless the wealthy master and independent owner of very many goods and immeasurable other treasures. His blessing can therefore not be dulled, while the casual blessing of the servant can come to an end at any moment. And you see, it is the same here!

[03\_177,19] As long as I, as the Lord of all life and all light, must inspire life and light into you all at once, you are only my slaves and servants; for I can provide you with life and light as long as I alone want to. From where will you then get light and life?! Must not the thought alone of the possibility of what I said awake in you a very significant disquietude?!

[03\_177,20] But wherever some anguish, fright or disquietude can be awakened in a soul, there is no possible chance of a perfect blessing!"

## Chapter 178

[03\_178,01] (The Lord) "It is exactly for this reason that I Myself came to this Earth designated for the creation of My true children, in order to free you from the bands of creative necessity and to show you the way to true, independent, eternal freedom of life through word and deed and to pave the way and to smooth it through My example before you all.

[03\_178,02] Only on this path alone will it be possible to enter the immeasurable magnificence of God, My and your Father.

[03\_178,03] For as a man I am a human being like you; but within Me live the original fullness of the divine magnificence of the Father, who is pure love. And it is not I as your fellow man who is now speaking to you, but the word that I say to you is the Word of the Father who is in Me, and whom I know well, but whom you do not know; for if you knew him, it would have been unnecessary to send Me. But exactly because you do not know him and have never known him I came Myself in order to show Him to you and to teach you to know him.

[03\_178,04] But that is the will of the Father, that everyone who believes in Me, the Son of Man, and that I was sent by the Father, should have eternal life and the magnificence of the Father in him, in order to become true children of the Almighty and to remain so for eternity!

[03\_178,05] But in order to achieve this, heaven and hell must come together in this world! There is no victory without a battle! Where the highest thing is to be achieved, the highest activity must be fully undertaken to achieve it; in order to reach one extreme, one must first break away from the opposite extreme.

[03\_178,06] But how could a highest extreme be conceivable without the lowest?! Or can someone among you think of mountains without the valleys between them?! Are the summits of the mountains not measured according to the greatest depth of a valley?! There must therefore be very deep valleys, and whoever lives in the depth of the valley must climb up the mountain, fighting with many obstacles, in order to win the freest and furthest view. But if there were no valleys, there would also be no mountains, and no-one could climb any height with a view which only reaches a little over what is usual.

[03\_178,07] That is only a material parable, it is true, but nonetheless things which are similar and correspond to the infinitely great spiritual truth are hidden in it – for him who can and will think, things will constantly form themselves more significantly.

[03\_178,08] In the sphere of inner life, however, you are called and chosen to reach the highest point – so there must also be something under you, and so you have the most perfectly free will and the power to fight the lowermost things in yourself with the power that God has given you as your own for eternity.

[03\_178,09] You see, My dear friend Cornelius that is how things stand in connection to life in this world, because that is how they must be! And hopefully you will now hardly need to ask any other question!

[03\_178,10] I could lead you in the spirit to another planet where you would see everything in perfection, as you see the concoctions of the animals in an inimitable perfection; but what good is this constantly identical reappearing perfection to them? It only covers their highly puny and monotonous requirements for life; but only an inch further and you will find nothing!

[03\_178,11] Can the children of God really be raised in such circumstances?!

[03\_178,12] But there are infinite things in you people, only it is not developed; therefore a child can do nothing when it comes into the world and is more helpless than the newborn of any species of animal.

[03\_178,13] But exactly because it is so naked, so weak and totally helpless and stands just a little better than an octopus of the sea as a completely empty vessel, it can climb to the highest divine awareness and become capable of all perfection!

[03\_178,14] Therefore pay attention to everything that I have just said to you, and act accordingly, and you will also inevitably achieve what you have been called and chosen to be for all eternity! Tell Me now, friend Cornelius, what you think about this Earth now and its people in light and in darkness!"

## **Chapter 179**

[03\_179,01] Cornelius considered for a while and finally said full of the greatest wonder, "Lord, Lord, yes, very good, yes! But there is still the fact that if You entered under the roof of my house I could never be worthy of this! For You alone are the One about whom the great king of the Jews, David, whose psalms I read in my youth, prophesied, when he said, "Lift up your heads, o gates, and be lifted up, o ancient doors, that the king of glory may come in! Who is the king of glory? The Lord strong and mighty, the Lord mighty in battle!" (Psalm 24: 7-8)

[03\_179,02] As I said, I have known these things since my youth, and strangely: it had to be so that I was a witness of Your birth in Bethlehem and at the same time the one who showed Your earthly parents a way to flee from the cruelest persecution by old Herod.

[03\_179,03] But then I was only twenty-five years old, and I am now a good thirty years older, I have lived through much in this time, seen much and heard and experienced much; but despite everything the strange words of David and Your birth and all the accompanying events float as vividly before my eyes as if I had experienced them firsthand, as one says, only yesterday or the day before. And in the meantime I hear again and again, "Lift up your heads, o gates, and be lifted up, o ancient doors that the king of glory may come in! Who is the king of glory? The Lord strong and mighty, the Lord mighty in battle!"

[03\_179,04] And in secret I said this text to myself even before Your birth, and when You, oh Lord, healed my servant and I then had the greatest mercy to meet You, I said this verse to myself in my heart which reveres and loves You above all else! And so I now say and bear witness that You alone are the great, eternal King of Glory, about whom the wise king of the Jews sang in his prophetic spirit! And if You were not that King Zebaoth, how could You say such things about the people of this Earth as You have just spoken?!

[03\_179,05] Yes, if Your holy words will only remain firm in the memories of the likes of us! But unfortunately my memory was never my strongest point; however, the main thing, the core, remains in me all the same! But what You have now told us goes far beyond all human understanding, and although I understand more or less what is said, things are nonetheless like a bright dream, and I will at home have a lot to do to explain things to my house as clearly as possible, because my memory cannot retain all the points as well as they came out of Your holiest mouth."

[03\_179,06] I say, "Oh, that can soon be easily helped! You see, we have the angel Raphael; give him a few pages of good leather paper, and he will immediately write down for you this whole speech of Mine, which is of a very powerful importance!"

[03\_179,07] With the greatest joy in the world Cornelius immediately calls his servants and has them bring about twenty of the best pages of parchment, some ink and a golden writing pen.

[03\_179,08] The angel only touches the paper with the pen which has been dipped in ink, and in an instant all twenty pages are filled to the same degree.

[03\_179,09] Next the angel gives the twenty pages to Cornelius to look through, and Cornelius cannot wonder enough how the angel was possibly able to put it all down on paper so endlessly quickly. For Cornelius had not been witness before when our Raphael had brought proof of his fast writing to light on other occasions, therefore he wondered all the more that this angel was finished so quickly with the writing down of the words I had said, and in addition in Greek and in Latin, and so true to word that there was not a dot missing.

[03\_179,10] But then Kisjonah, Faustus and the mentioned Philopold also became very attentive and full of wonder, and the highly inquisitive Philopold began to ask Raphael about the possibility of writing something down at such enormous speed.

[03\_179,11] But the angel says, "Friend that is very easily possible for the likes of us at any time and with the help of the Lord – but purely impossible to explain to you how. For this is a characteristic which every perfect spirit possesses, not only such writing, but also to complete any great act in an instant. If you want to have a whole long mountain range destroyed or annihilated, or a lake dried out, or sea turned to land, or a whole Earth destroyed or the sun which is a thousand times a thousand times greater, or if you wanted to send me to one of the very furthest stars and demanded at the same time a sign that I had actually been there, that would also happen in the shortest moment that you would not be able to perceive with your senses that I had been even the slightest bit absent. Well, how this happens, and can possibly happen, can only be understood by a pure spirit!

[03\_179,12] Once you are reborn again completely in the spirit, you will understand it, see it and make a comparable image; but as long as you have not been reborn in the spirit, you cannot possibly recognize such characteristics of the pure spirits, even if I were to show it to you quite clearly uncovered! But just ask yourself how your thought can be in Rome or in Jerusalem in the shortest instant and back here again! If you can explain that to yourself, my friend Philopold, you will also soon understand my speed."

[03\_179,13] Philopold says, "Yes, yes, you magnificent, wonderful angelic being, the thought is going to and fro, and no-one can measure its speed; but nothing comes of the thought, it is a highly fleeting image. If someone wants to realize his thoughts, he must become very active with his hands, and a long time is needed until the image of the thought becomes visible in reality; but the thought is already a wonderfully completed work for you. You see, that is the very powerful difference between my thoughts and yours!"

## **Chapter 180**

[03\_180,01] The angel says, "No difference at all! Just let your spirit first achieve rebirth, and your thoughts will appear in everything which is established in God's order as a completely perfect, divine miracle!

[03\_180,02] Do not believe that it is I who acts in this way and does this, but instead it is the spirit of the Lord who acts, works and does everything, who actually makes and fills my innermost being; for we angels are basically nothing other than focus of the rays of the divine spirit! We are in a certain way the personified, powerfully active will of God; our word is the



speech of His mouth and our beauty is a little reflection of His endless magnificence and always immeasurable majesty.

[03\_180,03] But if the Lord God is also infinite in His majesty of wisdom and power, He is nonetheless a limited person in the love of the Father here with and among you. And exactly this love, which makes Him a person before you, also makes us angels into people before you, otherwise we are only light and fire, darting through all the infinite space as great, creative thoughts, filled with the word, the power and the will from eternity to eternity!

[03\_180,04] But you people of the Earth are only now receiving the spirit, and even more so the own flame of love from the heart of God, as a consequence of which you will become true children of God, and as a result you are unspeakably preferred above us, and we will have to walk along your path in order to become equal to you.

[03\_180,05] As long as we all remain angels as we are now, we are nothing but the arms and fingers of the Lord and stir and move ourselves only to act when we are prompted to do so by the Lord, as you prompt your hands and fingers to act. Everything in us that you can see in me belongs to the Lord; nothing can be called our own –actually all we are is the Lord Himself.

[03\_180,06] But you have been called and designated to become in fullest independence what the Lord is Himself; for to you the Lord will say: 'You must become perfect in everything, even as your Father in heaven is infinitely perfect!'

[03\_180,07] But if such a thing is said by the Lord to you people, you will only then fully see to what a great thing you have been called and designated to do, and what an endless difference there is then between you and us!

[03\_180,08] Now you are certainly embryos in the womb which cannot build any houses with the smallest strength of life that you have been given; but when you are reborn out of the true womb of the spirit, then you will also be able to act as the Lord acts!

[03\_180,09] I will tell you something else which the Lord will say to you Himself if you remain completely active in faith and all love for Him. Look, He will say this: I do great things before you, but you will do even greater things before the whole world!

[03\_180,10] Does the Lord say such things to us as well? Oh, certainly not, for we are the will and deed of the Lord, opposed to which the Lord will make such a prophecy to you as if testifying against Himself.

[03\_180,11] But the Lord's endless love, mercy and extremely great compassion will also determine a way for us angelic spirits, on which we will become fully equal to you.

[03\_180,12] The path which the Lord Himself now treads will become the path of all original spirits of all the heavens – but certainly not from one day to the next, but instead gradually in an evenly continuing unfolding of the never-ending eternity, in which we from God move up and down as if in an endlessly great circle without ever touching the outer edge of the circle. But even if something must be waited for a long time, it nonetheless happens in the end because it is kept faithfully and true in the great order of the Lord; whatever finds itself once within this will happen – it really does not depend on the When! Once it has happened, it is there, as if it had been there since eternity.

[03\_180,13] You, dear friend Philopold, had not been born a hundred years ago and therefore were not here as you are now here; but doesn't it seem to you as if you had always been here? Only the cold calculation of your reason shows to you that you were not always

here; but your feeling and your most living perceptions show you the sheerest opposite.

[03\_180,14] Likewise your cold reason shows you that you will die one day and as what you are you will pass away from this Earth forever and eternity; but on the other hand ask your feeling and your perception and both of these will not know, and will not want to know, anything of an act of dying or passing away from this Earth.

[03\_180,15] Well, who is right and true – the cold reason or the warm feeling of life? I tell you: Both, the reason and the warm self-perceptive feeling of life! Reason, as the ordered mental library of the soul, will clearly pass away from the soul, as well as the soul itself. Along with the other parts of the body and its limbs, its material capacity to perceive and calculate must also have the perception of passing away within it; but it is different with the feeling of life and with the being-aware-of-oneself, which, because it comes spiritually from God, has never had a beginning and therefore can also never have an end!

[03\_180,16] For this reason it is also impossible for the soul even in its material form to think of itself as temporary and ending. And so the soul becomes lighter and lighter, and if it is fully one with the spirit of God living in it, then the feeling of life becomes so clear and powerful that the feeling of temporality in the cold calculation of reason loses every meaning and power.

[03\_180,17] The reason for this is that all the life-force of the spirit of the Lord in the soul also penetrates even the spiritual nerves of the body and takes away every feeling of passing away. This occurs because finally all the actual, ethereal bodily matter of life becomes immortal like the substance of life in the soul.

[03\_180,18] You, my dear Philopold, who are also from above, will now easily see that a spirit can expect everything and a time period, no matter how long, is actually nothing for it; for once the blessing will come to it according to the order of the Lord, and it is then questionable which part of eternity will be longer for it – the part which it has lived and acted or the part which is yet to be lived and acted?!

[03\_180,19] It is true that I am still what I am, and this make believe body is not by any means a conceived and born body, flesh and blood filled with a substantial soul; but it is nonetheless a more meaningful approach towards it, and the time of full realization of this mercy will not be too far off, and I will be what you are now!

[03\_180,20] Do not praise me therefore, because you have seen me do miracles; for because I am not yet a being, but my being is just the casual will of the Lord, only the Lord alone should be praised and revered for His miracles, which would have performed even without me endlessly greater things.

[03\_180,21] But it is He who gave the great and holy speech to Cornelius, which I wrote down for him; you already know him from Kane near Kis, and you will know him yet deeper. But now there will soon be something which He will say, pure words of all life.”

## **Chapter 181**

[03\_181,01] Philopold then turns to Kisjonah sitting next to him saying: “Have you now finally got a good idea about an angel of God, as I have? You see, this was always my claim as well, that the angels are actually not persons, but only ideas filled with the will of God and are only seen in a particular form when such a thing is decided to be necessary by God. But since God has an eternal number of all sorts of greater and lesser sub-ideas, it is certain that

these ideas, if they should be realized in any sort of way, must be filled with the power and strength of the divine, unchanging will, otherwise it could never become an acting or already effective being.

[03\_181,02] All creations which exist either for a time or forever in a designated visible form – for example, like a whole world and everything that it includes and bears, and what it consists of – are ideas emitted from God which are already found in a created being. But in order to bring into existence a being, formless, quite freely acting ideas must be emitted by God which are filled with His will, but only to work and to create forms, but not to be a form oneself in which power and intelligence are united in order to have an effect on the objectively emitted ideas as so divine, that they become a purposeful form in a certain planned order, but instead to be constantly formless and to be appropriately effective for all forms, as the wise Plato claimed about the origin of the human soul.

[03\_181,03] This angel certainly has a form, but this form is actually nothing in itself, because it does not remain; but it is there as it is, nonetheless standing free and independent from itself and the basic idea of God as a great thought, to work for itself, partly with the now separated, own material, and partly with what also constantly flows from God.

[03\_181,04] But the great idea about the actual, true childhood of God seems to me to lie in this. For as long as an idea is identical to the divinity, not isolated, no self-activity and also no independence can be conceived out of it; but only when it has been made equal to all the people of this Earth in all things, it can then become what we people are called to be in everything.

[03\_181,05] Tell me, is my opinion correct or not?!"

[03\_181,06] Kisjonah says, "Yes, yes, I find nothing to be wrongly judged! Certainly I am no less than any wise man, but nonetheless I find with my very natural worldly reason that you have spoken very wisely, and I rejoice to have such a wise friend and brother in the Lord. We will have a lot more to speak about at home; but now I am longing, however, for another word from the mouth of the Lord!

[03\_181,07] The angel there certainly announced something; but nothing is happening, and the Lord, as I notice, has fallen asleep a little during our discussion about wisdom, and that then seems to suggest that He will not open His holy mouth soon.

[03\_181,08] The wise girl who gave Cornelius so much to think about has also fallen asleep, also the supreme governor, and as I now notice, several are now dozing at our table; but at the other tables things are very lively! It seems to me that this table has become very sleepy through the discussion of wisdom by the angel and particularly by you!?

[03\_181,09] Do you know, my dearest Philopold, I love to listen to you when you begin to speak about extra-sensory things; but here in the presence of the very most wise you perhaps over-did things! Well, the angel gave us a long speech, but he spoke purely through the Lord, and so it was more or less the same thing as if the Lord had spoken Himself. But then when you began to speak, it was only your opinion, after everything that you had heard from the angel, and that, it seems to me, called forth the sleepiness at our table! Don't you think so yourself?"

[03\_181,10] Philopold says, "Yes, yes, you cannot be too wrong! I am now seriously sorry that I have let myself be led so far away from my reason; but I still cannot undo what has been done, although I still am of the conviction that I have committed no injustice!"

## Chapter 182

[03\_182,01] Here I sit up quite alert again and say with a very friendly face to Philopold, "Oh, by no means!"

[03\_182,02] Your observation about the difference between an angel and a true person of this Earth is quite right; it is very accurate how you have summarized things and developed them quite superbly. My gentle dozing was only a consequence of the bodily tiredness; for we have now worked for almost two full nights!

[03\_182,03] But since you are such a true platonic sage, explain to us now the actual reason for My descent into the flesh of this Earth!

[03\_182,04] What I am in the spirit and was since eternity, you know; but that I also have a body with flesh and blood like any other person, that you see and feel as well as everyone here at this table.

[03\_182,05] Why did I clothe Myself with a mortal shell? Why did the original reason for all existence and life clothe himself in a shell of obvious mortality?! Must it be so, or is this only a whim of the eternal spirit of God which is in Me and resides and works? If you can uncover these things satisfactorily, you shall receive a token of wisdom from the heavens even in this life!"

[03\_182,06] Philopold says, "Lord, to be honest, I suspect it, and my night of life is beginning to dawn like early morning, obviously through the gift of Your mercy, oh Lord! Yes, I feel the endless greatness of what is to be disclosed; but the words fail me!

[03\_182,07] Things cannot be explained with an eon of earthly wisdom; one would have to have the native language of the spirits, and this would have to be understood by everyone, otherwise one would be speaking to deaf ears.

[03\_182,08] But firstly, where should one find such a language, and secondly how could one give the people the correct understanding?! Look, oh Lord, in my opinion those are very essential things, without which a very high revelation of wisdom is totally and utterly impossible!

[03\_182,09] But nonetheless I feel very acutely the great and blessedly wonderful truth in me; but I also feel the fullest impossibility of clothing this greatest and most blessed of all truth in our pitiful words for the purpose of correct understanding. You, oh Lord, will mercifully see this reason and therefore dispense me with such a very most enormously high and great revelation of wisdom!"

[03\_182,10] I say, "Ah, that is vain, so much is not needed as you think! In the brain, where the soul usually harvests its wisdom, you will certainly find the appropriate words with difficulty; but in the heart it is all the more so, since that is the carrier of the spirit from the heart of God.

[03\_182,11] Seek then, and you will find that even the greatest depth of wisdom can be revealed for everyone with the simplest and shortest words in the world much better than with the high words of Solomon's wisdom! What use is this Song of Songs if you understand it as little at the thousandth reading as at the first?!

[03\_182,12] But Solomon had to write like that because it was not yet the time then to completely reveal the deepest secrets of heaven to the incapable people, who were still completely devoid of the spirit in their hearts, but to give them only hidden pointers in order to

make their souls keen for what was to come. But there was no talk of understanding the texts.

[03\_182,13] For Solomon understood just as little of his Song of Songs as you do; for had he understood it, he would not have sinned and would not have become a complete idolater and adulterer a thousand times over.

[03\_182,14] But what he wrote through the spirit of God, which passed through his soul in certain moments, is nonetheless God's pure word – but not given to be understood with the brain, but with the capable spirit in the heart from God, which has only been placed in the hearts of a few people as exceptions in this time since My descent, so that they will recognize Me and understand Me, for their own sake and for the sake of many other yet spiritless people.

[03\_182,15] But in your heart the mentioned spirit has already been laid like an embryo in the lap of a mother; you only have to look around a little in your own heart and you will find the spirit from God already in you, and this will then lend you words with which you can easily reveal to this table what I have asked you."

[03\_182,16] Philopold says, "Lord! That would all be very correct, and it may well be that I can find the key in my heart; but for You, oh Lord, it would be a very easy thing to reveal this deep secret to us, and we would then be Your very most attentive listeners. But for me it would be something terribly difficult, and in the end I might be completely laughed at, and with reason!"

[03\_182,17] I say, "Oh, not at all, firstly it is within My order that I should be revealed also by you people quite freely, in order to have a purpose in your lives, and secondly things are not at all as difficult as you imagine in your brain.

[03\_182,18] I could very well tell you and others, and you would also understand Me if it was necessary; but your soul would store it just as well as everything else for your brain alone, where it would then be of no use to your soul. For what the soul stores in the palace of its brain, dies and passes away in time along with the brain; what use then can the spirit draw from what has happened and what has stopped existing?!

[03\_182,19] But if you develop such a thing from your heart, it will then remain there for ever in something that is eternal, namely your spirit, and likewise through that forever in your soul; but what the brain seizes, passes away, and nothing is left of all the worldly wisdom in the soul when it one day leaves the body.

[03\_182,20] Therefore you must all take everything to heart and bind it in your heart and reveal it; for what the brain creates is suitable only for the passing life on this world and for the mortal body.

[03\_182,21] Soul and spirit do not need this; they need no earthly clothing, no house, no field and no vineyard. All cares from the recognition of the brain is directed at the covering of the bodily needs which unfortunately have such a high degree among the people that they can never be counted and even less achieved for the largest part of humanity.

[03\_182,22] The earthly intelligence of the brain can therefore never accept and understand something purely spiritual, because it has been given to man only for the necessary care for his body. Such a thing can only be done by the divine spirit in the heart; it must therefore be practiced from early on. Once it has reached some degree of solidity, the correct order in life will have been as good as established; and so just try to unfold what I demand of you, and your spirit will gain a great advantage!"

## Chapter 183

[03\_183,01] Philopold says, "In Your holiest name I will try then to see what I can unfold out of myself.

[03\_183,02] I reckon, if even an ordinary person must have a reason for any quite ordinary action, otherwise he would not have put his limbs into motion, all the more so can we assume that God, as the only eternal true and pure all-powerful spirit, must have had an extremely cogent reason to squeeze itself into the limited form of flesh and so as the Creator of all things become a fellow creation for His creatures, as we people are.

[03\_183,03] But as only love alone is the powerful incentive for whatever action for us people, likewise love was certainly also the single high motive for encouraging You, oh Lord, as the holy consequence of this, to walk among us and teach us to recognize Your will freely in us, to make it our own and then to act independently to please You, oh Lord.

[03\_183,04] This is how it seems to me in my heart quite naturally and actively: You once in eternity changed Your ideas into truly solid forms. At first the forms were rigid and stiff, as now everything which stands before us seems to be completely lifeless to our senses. From these great and seemingly dead forms You developed from time to time gradually more and softer and more self-aware forms of life with less or more free movement and action. All this is and was only a preparatory school and first test of fully free life in all the fully free people coming afterwards, to whom You, oh Lord, gave the main and fundamental form of Your own fundamental existence.

[03\_183,05] Now man was there, became aware of himself and of his divine freedom, had a great joy in his existence, in his beautiful form and could tell and count the things that were around him.

[03\_183,06] But soon he began to ask after his origin, likewise the things that had been given to serve him; and when You, oh Lord, saw that, You became joyful in Your divine heart, and You gave him the opportunity to feel You more and more and to think.

[03\_183,07] Through the inner silent and secret revelation in the heart of the now free man who was Your equal in everything, Your eternal spirit led him to begin to discover that he, along with everything around him, must be the work of an all-powerful and highly wise and good being. Through such an ever increasing and brightening recognition the new, magnificent man had to be filled not only with the highest respect and honor before the Creator of all things, whom he could feel ever more acutely, but also with a longing love for Him in his heart to see Him just once and speak to Him, in order to recognize with faithfulness that his great idea of the existence of such a high being, constantly awakening honor and love, was no vain fantasy!

[03\_183,08] This great longing rose and rose higher and higher, and the holy demand for You, oh Lord, in Your spirit, became warmer and warmer in the pure and still unspoiled breast of the first human couple.

[03\_183,09] True, these first people loved each other; but they did not recognize each other and therefore their love for You, oh Lord, united them, and created in them the ever increasing and more determined confidence that there must be a great, holy and all-powerful Creator who had set the people as lords over the whole Earth and over all the things, because all other creatures of the Earth bowed before their will.

[03\_183,10] When such a longing to get to know You personally had reached its highest culmination, You then were also awakened in Your godly heart and opened the inner eye of the people, created an ethereal human form for a moment and showed Yourself to the people longing for You.

[03\_183,11] Only then did man see the great and holiest truth and the fullest reality of his presentiment and had a great joy in You, but also a great fear of You who had given him, along with everything else, his existence.

[03\_183,12] At that time man was as good and pure as a sun; nothing dulled his senses, and what one calls passion was far from his sacred breast.

[03\_183,13] But You, oh Lord, knew well that only the human form was animated by the breath of Your will, and that he was now capable of beginning to work on his own inner formation, in order to achieve free independence.

[03\_183,14] You directed him and showed him the way – one, leading to divine, freest independence, and the other leading to the captive and therefore utterly dependent existence.

[03\_183,15] A commandment was the threatening pointer and the questionable double path itself.

[03\_183,16] But so that the commandment became what it should be for the new people, You had to give man a tempter, so that he would prompt him to disobey the commandment and man would then hold firmly to the commandment through his own firm will and would observe it faithfully.

[03\_183,17] This lasted for a while; but You Yourself saw that man could not finally reach that high level of complete independence which You had pinned out for him through the strict obedience of a commandment.

[03\_183,18] In order to achieve that, man had to be separated from You ever further and deeper; he had to fail and fall and then only begin to pull himself together again in such highest division from You with great effort and under all sorts of temptations and complaints, and then search for You with a humbled and purified heart.

[03\_183,19] When the fallen man had risen again to You by such a painful way out of his profound depth, You came to him again, showed Yourself to him once again in a much more extended form and likewise in a greater educational revelation to the people, and made the great prophecy of what You have now performed before our very eyes, that You too would become a fellow man for man, so that he could stand before You in complete independence for all future times and You would have the greater, more magnificent and certainly more blessed pleasure to face Your children not immediately as a God, Lord and Father spread through all eternity and therefore never to be seen and never to be touched, but instead as a visibly loving Father, whom the children can love, and to lead all the good children personally into Your wonderful heavens.

[03\_183,20] What a blessing could that be for a never-ending God, if He could see His dear children, but they could never see Him as anything but an endless sea of light?! In this way You have prepared the greatest blessing for the people and thereby as the true, only and most loving Father of Your children also for Yourself.

[03\_183,21] For what desire could You have even in the best and most pure of heart of all Your children in the certain knowledge that they will never see or hear You speak in all

eternity?!

[03\_183,22] Thus You, oh Lord, have done all this for Your and the people's will, so that the pure can become happy in You and that You can enjoy the highest bliss and happiness in them!

[03\_183,23] And if now all the angels come down from heaven and can give me another reason for Your present fully and even materially formal human existence, I will give up forever my humanity and will stop existing, or I will be an animal forever

[03\_183,24] If You, oh Lord, had no love in You, You would have never called any of Your most magnificent ideas into a visible and formal existence; but since You had a great pleasure in Your godly heart in Your wonderfully magnificent and great ideas and loved them before Your endless wisdom and power had ever called them into externally visible and formally secured beings through Your strength, Your love, which was also becoming more and more fervent and active, forced You to give Your ideas an existence apart from You and therefore also a continuing life.

[03\_183,25] This life, however, is nothing but Your highest, most powerful and purest divine love!

[03\_183,26] All creation breathes out their life and in this love of Yours, yes, their whole being is nothing but Your love, and all forms are also only Your love! Everything we hear, see, perceive, sense, feel and taste are only Your love! Without it a sun would never have lit the Earth and warmed its fields!

[03\_183,27] But if only Your love has done all that with Your magnificent original ideas, should it then do nothing for itself in order to achieve in all fullness what originally forced it to prepare a free, independent life for its ideas?!

[03\_183,28] I am now of the opinion that I have spoken the full truth, from which goes forth that You, God of eternity, inevitably had to become in time a person like us, driven by Yourself!

[03\_183,29] And I also believe, as far as is possible for my human wisdom, that I have exhausted the question that You gave me! I beg You, oh Lord, to now speak Your judgment on this quite clearly."

## **Chapter 184**

[03\_184,01] Everyone is amazed by the deep insight and wisdom of Philopold. Kisjonah looks at him from head to toe and cannot understand how this person otherwise well known for his great experience now suddenly amazes everyone with his deep wisdom, and even Mathael says, "I also have some knowledge – but my spirit has never reached such a depth as this! His spirit or soul must already have been schooled in another, better world!"

[03\_184,02] Jarah also looks at the wise man and can hardly come to terms with his wisdom through sheer amazement.

[03\_184,03] But I say to him, "You see, My dear friend and brother, how well you succeeded and how you have hit the nail on the head with your magnificent answer to the question I placed on your heart!

[03\_184,04] I tell you that you have now revealed the fullest truth in My name to all My



disciples, friends and brothers in the most faithful, truest and most easily understandable way, and I do not need to say anything else except: So it is, and so have been all things since eternity!

[03\_184,05] You see, there is more wisdom in this than in the whole Song of Solomon, who understood it just as little as anyone else; for if he had understood it, he would not have fallen into the sins of all sins and been destroyed!

[03\_184,06] Therefore seek wisdom only in your hearts and the correct revelation from Me, than you will understand it easily and keep it for your whole life and forever”

[03\_184,07] Then Peter says, “But Lord, we have been with You now for almost nine months; why do we not understand how to speak from ourselves as this friend from Kane near Kis?”

[03\_184,08] I say, “The Romans have a little saying, and say: *EX TRUNCO NON STATIM FIT MERCURIUS* ! [A stump will not turn into Mercury easily]. And so it is more or less with you, and I Myself want to ask you now and then: How long will I have to put up with you before you understand something in your true base of life?

[03\_184,09] Have I not told you repeatedly that you should not begin to create thoughts in your heads, but only in your hearts, in order to reach a fullness of wisdom which would truly make you free in life? Why don't you do that then and why do you remain with material things which have nothing and can give nothing?! Do what I teach you, and then you will also speak as Philopold does in true wisdom!”

[03\_184,10] Peter says, “Lord! We have tried that often; but the thoughts in our hearts just don't work. Only sometimes I feel something – not so much true thoughts as more actual words in my heart, and these I cannot really call thoughts, since it seems to me that these are only spoken in the heart after they have been thought in the brain!”

[03\_184,11] I say, “That is a start; practice it and you will soon manage to be capable of the deepest and freest thoughts in your heart!”

[03\_184,12] Peter says, “Thank you, eternally good Master; if it is so, then we will soon progress!”

[03\_184,13] I say, “Yes, yes, but not completely before My return home; but afterwards, yes!”

[03\_184,14] No one at the table did understand that and so they asked what I meant by this.

[03\_184,15] But I say, “Do you think then that the Son of Man will remain until the end of this Earth in flesh and blood among you people and teach and perform miracles?!”

[03\_184,16] Yes, I will truly remain until the end of the Earth among the people who are of a good will, comforting, strengthening, animating, teaching and also performing miracles, and I will come to all those who truly love Me and keep My commandments and will reveal Myself to them – but not in this mortal body, but instead in a transfigured and eternally immortal one! Whoever has senses, will understand this!”

[03\_184,17] The disciples say, “Lord, we have senses – but we still cannot understand this!”

[03\_184,18] I say, “I have not made you responsible at all! Every apprentice needs a certain time before he becomes sure of what he has learnt; once he has done that, he is released and is from then on responsible for his own mistakes! Therefore, if you now understand some things, you are without blame; but later it will be different! But now you must collect yourselves! For in just a moment something will happen which will give us a lot to deal with!”

## Chapter 185

[03\_185,01] I had said this out loud so that also the guests at the other tables heard it, and our Stahar, the governor of Caesarea Philippi, rose solemnly from his seat, came up to Me and said, "Lord! I heard everything that was said and judged at this most illustrious table, many miraculous, eminent, deeply wise, fully true and in every respect undeniable things; everywhere Your purest divinity shone like a sun on the brightest midday, and all the angels of heaven could not claim otherwise.

[03\_185,02] But nonetheless I always missed something; and that is the certain divinely eminent nimbus which nowadays one sees only too clearly in the temple and particularly in their holy of holies, as soon as one only sets foot in that place!

[03\_185,03] The certain holy mysterious quietness, the sacred aroma of sacrifices – here quite absent – constantly make a thoroughly earth-shattering effect on the people, and certainly to their pious people! What an unspeakable gap between God and man!

[03\_185,04] How low does a man feel in comparison with the fearfully eternal, divine majesty, yes, how does he sink back to nothing and feels in his full nothingness the great divine All-in-all and his purest nothingness, which is highly healing for the humility of the human heart which likes to puff itself up in pride!

[03\_185,05] In a nutshell, in my unmeasured opinion man should not feel so at home in the presence of his God, his Creator, as if he was sitting with a bowl of lentils and was consuming them quite comfortably!

[03\_185,06] Thus there is no lofty nimbus here! We are sitting as sheer friends and even brothers among one another, and whoever says something speaks enormously truly and wisely, but also quite without the certain ancient, very prophetic nimbus; once he has said everything, he is finished – but unfortunately we are almost as well finished with the particular most high respect, which man should constantly have before God!

[03\_185,07] We are feeling so comfortable in Your presence, and even the magnificently uplifting Sabbath in the heart of a person, otherwise spent in respectful rest, makes no better impression on our mood than any other very usual workday, and now something is supposed to happen which will certainly cheer us as ordinarily on the New Moon Sabbath as only something quite usual, most commonplace can do!

[03\_185,08] Could Your omnipotence not be used so that at least the remaining two hours of this Sabbath day rest will not be made too similar to a working day and destroy every divine nimbus?"

[03\_185,09] I say, "You can't teach an old dog new tricks, and have you never heard people say: A dog always returns to what he has thrown up, and the pigs always return to the puddles in which they have made themselves unclean!?"

[03\_185,10] What's all this about your empty and fully godless, eminently scenting temple nimbus?! Whose eyes of the soul have ever been opened and who has been taught the ways of life?!

[03\_185,11] Did I create man for the nimbus or only for the all-rejoicing love?!

[03\_185,12] Tyrants and violent oppressors of their fellow men tend to surround themselves with your nimbus, throw sand in the eyes of all the seeing people and choke the poor and the

weak, simply to raise your eminent aura of fear around them – and you call that good and even serviceable for the human soul?! Oh you old blind fool!

[03\_185,13] What good would I be to you then if I was an all-consuming fire among you?! Would that ever increase your love and your trust to Me?! Or is it possible to love someone who instantly threatens to strangle you as the most powerful with eyes glowing in anger, if you only make the slightest mistake?!

[03\_185,14] Do you and your dubious temple know better than I why God created the people and how God and man behave mutually?!

[03\_185,15] What is that then that you call a nimbus? Look, it is the actual, very worst and most poisonous smell from the very lowest hell with which Satan surrounds his similar, faithful servants so that they stand in a terrible reputation in order to thereby lead many human souls into the kingdom of Satan with little effort!

[03\_185,16] But it is written that everything which appears before the world surrounded by this nimbus is an abomination before God!

[03\_185,17] Have you ever seen two people who truly love one another act arrogantly as if surrounded by a nimbus and then hardly deign to give the other a friendly look and even less a tender word?!

[03\_185,18] Or have you then seen a truly tender and passionate young bride meet her groom with the greatest possible nimbus of arrogance and the groom meets her with an even greater one?! Do you really think that that can become a married couple? Yes, it can certainly become one according to the power of the Law for this world, but never for heaven! For where there is no love, there is also no heaven!

[03\_185,19] I tell you: That is the curse of hell and no light, no path, no truth, no love and therefore also no free life, but instead only an eternal judgment which suppresses those who cursed themselves and holds them in the tightest check!

[03\_185,20] It actually seems less divine and worthy of God here to you because you do not actually get to taste anything of hell and of its despicableness!

[03\_185,21] Look what the blind humanity can achieve! They have a point of belief that they are doing God a just and pleasing service with hell! They could not have gone any further in their blindness, stupidity and evilness!

[03\_185,22] If it seems to you to be so edifying and worthy of God in hell, then go there again and serve God there with your eminent education and be happy in your nimbus!”

[03\_185,23] At these words Stahar falls on his knees before Me and begs Me for forgiveness, saying, “Lord, forgive me, a foolish old, blind idiot, and I thank You for this justified correction; only now am I fully healed!

[03\_185,24] You see, I was thus brought up and lulled into thinking this way, and the impressions in the cradle are very hard to be removed from the mind! But now it is as if a new sun has risen in me, and I now see the whole despicableness and the total perversion of the temple service; now come what may, I will remain as firm as a granite cliff in the sea in this new teaching which is most worthy of God from Your holy mouth.”

[03\_185,25] I say, “Stand up, brother! But go and tell your brothers what you have heard; for they also are stuck in their foolish nimbus to over their heads! Explain to them what the nimbus is and explain to them who I am, also without such a nimbus, and what I really want!”

[03\_185,26] After these words Stahar rises, bows deeply before Me, hurries to his brothers and begins to talk very energetically, and it soon becomes very loud at that table at which it was previously very quiet, and Stahar has a job with his brothers who are somewhat animated by wine.

[03\_185,27] But Floran, his spokesman, supports him and so things are soon evened out.

[03\_185,28] Philopold however says to Cyrenius, "Great master! It is extremely strange how some people cannot see the wood for the trees!"

[03\_185,29] Cyrenius says, "Habit is a powerful support for all foolishness. In Europe there is a nation where everything is decided with beating and scourge: for every little crime there is the stick, the scourge or a firm whip in the most painful fashion. My brother Caesar Augustus wanted to do away with it; he placed educators there who actively worked against it, and even had men and women brought to Rome so that they could learn the blessing of humaneness; and look, these people became very homesick for their own land where they certainly in every month were beaten black and blue!

[03\_185,30] But once a material hell becomes such a habit for a man that he longs for it when he does not find any more in a humanitarian people, how much more then the spiritual hell which gives man so many mundane advantages!

[03\_185,31] I however was not surprised by Stahar's comment. This person had been very well physically for many years in his nimbus, and now wanted to say a few words about it, in order to always be in favor. But now it is good so, and let his nimbus rest!"

## **Chapter 186**

[03\_186,01] In the meantime, however, Herme, the messenger and singer from Caesarea Philippi, went up the mountain to see how things were going with the burnt out city, and found it still in powerful flames here and there; but at the same time he also discovered that a very violent storm was beginning to form at a very rapid pace in the direction of the city and in his opinion it would not be long before it would begin.

[03\_186,02] He now came back down from the mountain as a meteorological prophet and said to old Mark, "Dear neighbor, there are so many guests here, and it will hardly be half an hour before we will all be standing under the most violent storm! Have you roof enough to protect us from all sorts of adversity? For with such a storm it is not safe to stand in the open! I don't mean to say too much about wind and rain; but hail and lightning are really a little too uncomfortable to be borne out in the open! If you have too little roof, then we should make provisions!"

[03\_186,03] Mark says, "As long as the One who is here says nothing and orders nothing, there is certainly no danger! This One is our very best and most reliable everything. If he wants provisions to be made, however, then they will be made in an instant! Therefore, my friend and neighbor, be unconcerned; everything will be sorted out in the best way!"

[03\_186,04] I call both of them and say to Mark, "The storm that will soon be over us will give us a lot of adversity! Therefore some roofs as in Herme's opinion would be good; but the material is quite lacking! Where can one find it in such a great hurry?"

[03\_186,05] Mark says, "Lord, as long as You are with us and among us, I say, as I said before to friend Herme: You are our very best all-in-all, and we need no better and more

durable!”

[03\_186,06] These words by old Mark are now repeated by many by-standers loudly and full of trust, and I say, “Let it be so then! But if a strong hailstorm would come, accompanied by lightning and cloudburst?”

[03\_186,07] Everyone says, “Lord, let in addition an unheard-of earthquake shake all the mountains and let the stars fall from heaven, we will still laugh heartily in Your presence, for what can harm us if Your all-powerful hand protects us?!”

[03\_186,08] I say, “You must also speak like this in the storm and in the danger in your hearts and not only with your mouths as you speak now, then My protection will serve you through your faith and through your living trust; but if you begin to fail in the danger, then My protection will not do you any particular good!”

[03\_186,09] Everyone says, “Oh, Lord, who will be swayed in their faith and trust in You?! But we nonetheless take possession of Your love above all and Your all-powerful will; for if You, oh Lord, hold back Your will, we will be in a very bad situation despite all our faith and trust! But You are extremely good and just, and You will not want to harm our trust!”

[03\_186,10] I say, “Oh, by no means! You should get to know on this very evening the power and magnificence of God! But in addition this storm must come for the sake of the burning city, otherwise it will burn for another few days. It will last for about three hours, as you have never experienced before, and nevertheless it will bring more use than harm.

[03\_186,11] But nonetheless let us go now out on the sea; for there our presence will be most necessary! You will also be able to see the angry elements the easiest, and the magnificence of God will be more illuminating to you there than under a roof!”

[03\_186,12] At these words everyone now hurries out onto the calm sea. But one can already see the black clouds moving closer and also over the eastern and southern mountains massive clouds are building up, and everyone now realizes that this will be a massive storm; over the sea however a number of storm birds are immediately showing up.

[03\_186,13] Ouran therefore begins to look after his beautiful and expensive tents, he comes to Me and asks Me to take under My protection his travelling treasure; for at the sight of such a giant storm the tents might well be blown away!

[03\_186,14] I say, “Didn’t I tell you then how the magnificence of God will be revealed here the most clearly? How can you still be concerned with your pitiful tents, as if any salvation of the world lay within them?! Look, the tents are large and very spacious; when the storm stands above us with all its force, let the female guests go in, and also those males who might take too great fright! For the storm will be no joke by any means; but nothing will happen to your beautiful tents, except that they will get a bit wet!”

[03\_186,15] Ouran says, “I thank You for this prophecy, which has now as good as come true. My tents, which certainly do not let in a single drop of water even at the heaviest rainstorm, are now all at the disposal of those who want to use them. I myself will, however, remain outside with you, oh Lord.”

[03\_186,16] I say, “Aren’t you afraid of the hail?”

[03\_186,17] Ouran says, “I have already shared my opinion with all the others and now I say once more with the wise saying of the Romans: SI FRACTUS ILLABATUR ORBIS, IMPAVIDUM FERIENT RUINAE!” [Even if the world collapsed the intrepid will top the ruins.

Ed.]

[03\_186,18] I say, "Very well; but now the mutual storm clouds are beginning to shake their damp hands, and it will therefore soon get going! Also on the sea crashing waves can be seen here and there, and it is therefore time for the frightened to go into the dry!"

[03\_186,19] Fish are jumping out of the water in order to catch the low-flying mosquitoes; likewise a constantly growing number of seagulls and storm petrels are frolicking over the surface of the water and helping the fish to reduce the number of mosquitoes. The water becomes very rough in places, and in the high air the clouds are becoming ever denser and more colorful. In the west the thunder rolls incessantly, and the hurricanes out at sea begin their frightful and booming battle.

## Chapter 187

[03\_187,01] As the preliminary noise of the fast approaching storm becomes ever stronger and more threatening and almost a complete darkness begins to spread over the sea and over the whole area, the more fearful begin to head into Ouran's tents, and no longer have any joy in remaining outside with Me. The disciples also begin to release all sorts of worries among one another; not one of the fifty Pharisees remains in the open air when they see several pound-weight balls of hail fall on the ground before them.

[03\_187,02] Ebahl commands Jarah to head into one of Ouran's tents with him; but she is not to be moved from the spot, and says, "Who can then be so afraid in the presence of the Lord?! Should such a storm be able to do more than the love, omnipotence and highest power of the Lord?"

[03\_187,03] Ebahl says, "By no means; but at the falling of pound-weight hailstones there is nonetheless a little fear, particularly when the clouds shake them out in very dense masses. Such a ball of ice as just fell beside me could very easily shatter a head!"

[03\_187,04] I believe that not one, even at the heaviest fall, will touch or injure me or my little daughter; but nonetheless the old fear comes undesired to a man such as I am. But now I will not fear; for I cannot let myself be put to shame by my Jarah!"

[03\_187,05] Now it really begins to hail somewhat more heavily. Balls the size of two fists fall with great strength on the ground, the sea begins to drive waves as high as a house, one flash of lightning follows the other, and the rain begins to fall in streams along with the dense hail.

[03\_187,06] Here Hebram and Risa and the thirty boys also become flighty and try to save themselves under the table; but Suetal, Ribar and Bael, the first of the twelve former criminals, remain, and My disciples also remain right down to Judas Iscariot. The Roman soldiers seek protection in the house and in the Mark's fishing huts and under the cliffs.

[03\_187,07] But immediately next to Me are Cyrenius, Cornelius, Faustus, Julius, Philopold, Kisjonah, Ebahl and Jarah, Raphael and Josoe, then eleven disciples, old Mark with his two sons and also Mathael with Ouran, Rob, Boz, Micha and Zahr.

[03\_187,08] But Helena, now Mathael's wife, likewise fled with the wife and the daughters of Herme into the tents; but Herme remained with Me.

[03\_187,09] But when we stood on the shore of the sea, no-one was touched by any hailstones or rain, no matter how close they fell; also the spot where we were standing

remained completely dry. Lightning flashed before and behind us in the Earth and bothered nothing but our ears with their loud crash. But now a hurricane began with all force to churn up the sea, and at the same time waves like little mountains rose and created quite a frightening sight for human eyes.

[03\_187,10] Then Mark said, "Lord! I have now become an old man and have seen and enjoyed storms in Calabria and Sicily; but such a genuine Noah's storm has never happened to me before! Lord, this hail is destroying the region for many years! And the terrible streams of water are washing all the good earth into the sea! That will give the poor people quite a business! And this story will not stop, but instead it is becoming heavier and denser! Those over there under the table will drown if they don't stand up! The tables do not protect them any more anyway, since they have been hit many times! Lord, how much longer will the storm last?"

[03\_187,11] I say, "It has not yet even properly begun, and you want to end it already?! When it strikes around, then you will see its strength! In any case, don't worry about this storm! If it was not necessary, it would give way at a sign from Me; but it is necessary for the maintenance of the Earth, as the eyes are necessary for you to see. Therefore let's allow it to storm itself out!

[03\_187,12] But on the other hand the certain friends of the nimbus must really taste something of a true nimbus which happened to me! Look over there at how they peep out from the openings in the tent and cannot understand how we are capable of standing so well-protected in the open air! But they nonetheless have no courage to come out; oh, how tiny their faith is!"

[03\_187,13] Mark says, "That's all right; but what will the poor people live on? For You see that the never-ending hail is destroying everything and the floods are carrying all the earth into the sea! And thousands of people and animals are being hit, and those that escape with their lives will later succumb to starvation! That is really a little too harsh and too heavy a punishment, carried out with the very heaviest whip in the world!"

## **Chapter 188**

[03\_188,01] I say, "Do you know, My dear Mark, everyone speaks as he understands things, and you are now speaking as you understand things! I tell you: The Lord sweeps rarely; but when he sweeps, he sweeps everything out!

[03\_188,02] Do you know this wide region? Yes, you know it, and you know that it as one of the most fruitful ones will be possessed only by the most arrogant rich Greeks; but the poor Jews must work for the rich Greek dogs with the sweat of their brow for a token payment and they must bring all the fruit to the store houses of the Greeks. They then run a very profitable trade in all the parts of the world, and our Jews must begin winter and catch fish if they want to live!

[03\_188,03] Look, the Jews can always do that and the sea will always remains full of fish!

[03\_188,04] Has a Jew then ever received a piece of bread from a Greek when he was hungry? Oh no, he had to travel across the sea and beg there for a piece of bread from his fellow Jews! There is My Kisjonah and My Ebah! Ask them, and they will tell you how thousands of poor Jews from this area received their bread for winter alone from them!

[03\_188,05] I have watched this outrageous horseplay for a long time in great patience; but

now I have had enough, and I want to castigate these extortionate dogs, devoid of all faithfulness, so that they will be left forever dumbfounded.

[03\_188,06] Look at your garden and your little field; neither water nor hail is doing any damage there; but then just look at the other areas, and you will find such destruction as has never happened anywhere else!

[03\_188,07] With this punishment the Greek extortionate dogs will be driven out of this land. For on the bare stones they will harvest no wheat, no corn, no barley, no maize, no lentils and no beans any longer; therefore they will leave the desert land and move to Europe.

[03\_188,08] Exactly for this reason I mainly allowed almost the whole city to be turned into a heap of ash and rubble; for where man can find no accommodation and no building ground, he soon leaves the empty and void cities and moves on.

[03\_188,09] But for the poor Jews there will be more than enough building ground around the sea, and the city will be rebuilt for the true Jews – but in a purer and better style than what has been the case so far! This is still a very young city, and it has been a city for barely seventy years, since before it there was only a quite insignificant settlement in its place; but from now on it will no longer be called a city, but it will be and shall remain only a fishing village. The splendor of the Greeks must disappear; but the magnificence of heaven shall be revealed here, as such is now happening and progressing. Do you, old Mark, now agree with My housekeeping?”

[03\_188,10] Mark says, “Yes, if that is so, then allow, oh Lord, the lightning to strike ten times harder! That is really the purest truth! Nothing more could be said to these rich Greeks, and there was no talk of loving one’s neighbor any longer. Whatever one wanted to have from them had to be paid most richly in silver and gold; but if they bought something from us, one always had to take other items in exchange. Oh, therefore it is now very good, and I have a great joy in this heavy storm! Oh, now it can become at least ten times heavier!”

[03\_188,11] I say, “Don’t worry, the appropriate measure will be taken!”

[03\_188,12] Cyrenius says, “You mean therefore that this area should remain quite deserted?”

[03\_188,13] I say, “Not exactly; but the rich Greeks must leave this area; I tell you that this storm will drive away at least a thousand of the wealthiest families in the area; for I have seen this long in advance! But they will still remain Rome’s subordinates.”

[03\_188,14] Cyrenius says, “Is it not good then for an area or for a whole country if it has very rich inhabitants?”

[03\_188,15] I say, “Oh yes, if they are like My friends Kisjonah and Ebahl; for then they are true fathers of the people for all the poor inhabitants of the land, and every land can be very proud to have very many such fathers of the people.

[03\_188,16] But these rich Greeks are true blood-suckers of the country and think that the poor Jews should be very happy that they can share their meals with the Greeks’ pigs in return for their heavy work! For Me those are no longer people, but pure devils full of hardness, and I have no sympathy and no compassion for their miserable, arrogant flesh! They should now follow the storm which will have died down in an hour, only lay their much gold and silver on the bare stones and sow the seeds over it, and we will see whether even a straw will sprout up!



[03\_188,17] And look, in this way I have now destroyed a number of evil flies with one blow; the lying priests must seek other pastures, and now even the usurious Greeks will do the same! Their palaces lie in rubble, and their great fields, gardens and pastures have been fully washed away. If they look around their ground after the storm and convince themselves that every future effort is a vain exertion, they will begin to pack up and mostly head towards Europe; but then I have more than enough means at My disposal to make this area flourish again as much as possible in a short time.”

[03\_188,18] But now the storm is on the wane, and although the hail has stopped, the rain is now falling in such sheets from the clouds that the water immediately collects on the flat ground as high as half a man and then flows away with the most terrible bluster, so that even the sea begins to perceive the violent river, which is certainly no little thing. Houses, huts, trees and thousands of other things stream towards the sea. The sea also gets to taste a number of animals, as hens, birds of all sorts which the hail has struck, pigs in a huge number, donkeys, cows, oxen, sheep, goats and hares and deer, and the vast number of fish which this sea hides will perk up much from this, then become very fruitful and multiply, and that will be a good supplement for the poor Jews, who in any case cannot lose anything here because they possessed little or nothing. The few wealthy ones had already become quite hard and unfeeling in their minds like the Greeks, and it does not harm their soul at all that they now have to rely on fish and begging along with the others.

[03\_188,19] When it now began to rain so heavily, everyone got up who had previously sought shelter under the tables, head to Me quite soaked through and could not help being amazed when they saw Me and everyone that had remained outside with Me quite dry, as well as the somewhat eminent places, so that not even a drop of water was hanging on a blade of grass.

[03\_188,20] Hebram asked Me, after he had pushed his way forward to Me, “Lord, how is that possible that this place and you all have remained dry under this unheard-of downpour, while we are as soaked through as if we had fallen into the sea, and we are freezing now as if in winter, but here on this spot it is so pleasantly warm as it was this morning?! Lord, how can that happen then?”

[03\_188,21] I say, “It happens exactly as it should! I can truly give you no other answer to your question! For you should now know and even actively perceive, after everything that you have heard and seen, who and what is here! And if you understood that in your soul, how could you then ask Me such a question?!”

[03\_188,22] The morning was very good; but the evening seems to have brought an evening to your soul again! Oh, you frightfully blind humans! You are enlightened for a moment; but the light does not remain, because it was not created by yourself, and in a few moments the night takes the place again of the morning of your soul!”

[03\_188,23] Hebram says, “Lord, what is it then that You wanted to say to me and my twenty-nine brothers?”

[03\_188,24] I say, “Nothing except that you and your brothers are sheer blind fish in muddy water! Tell Me what drove you under the tables and benches in My presence!”

[03\_188,25] The soaked people answer, “Lord, a very natural fear and shyness remaining from our childhood of such enormous storms!

[03\_188,26] In our blind fear we did not think about where and with whom we were; now we see our foolishness very well, and we also see how blind we all were, and how much we failed before Your holiest face. We can do nothing else now except to beg You, oh Lord, with

all the truest and most living contrition of our hearts for forgiveness! Lord, forgive us our great foolishness!”

[03\_188,27] I say, “I have forgiven you long ago and I have never opened a book of punishment for anyone for the sake of foolishness; for every fool has only himself to blame if he comes to harm. But another time, since you will not have Me with you as now, think in the correct living belief in My name, and it will protect you better than any weak and fragile board!”

[03\_188,28] The thirty are satisfied with this correction and beg to be allowed to remain on the dry spots.

[03\_188,29] I say, “Well, that goes without saying! Remain and dry off; for the rain will last another good half hour!”

[03\_188,30] The thirty become very happy about this and remain and dry themselves and take great joy in getting dust- dry under the heaviest rain.

## **Chapter 189**

[03\_189,01] I however call the angel and say to him loudly for the sake of the guests and the disciples, “On the sea a quite large decked ship with twenty people of both sexes, not counting the eight sailors, are suffering great affliction. The ship stopped at the beginning of the storm at the harbor on the other side not far from Genezareth; but when the storm turned around more strongly than before, it tore the ship, ready to sail off, from the shore and drove it with the greatest strength into the open sea. The sailors and the travelers worked with the greatest effort and exhausted almost all their strength in order to save themselves from going down. Well, they are in danger of being consumed by the sea; therefore go and save them – but not in a way that they will not understand, instead set loose a boat and steer it as a clever dingy to help the afflicted ship and bring it here, because the ship in any case wanted to steer towards Caesarea Philippi!”

[03\_189,02] After these words of Mine the angel leaves our party in an instant, sets loose a boat – which was full of water; but Raphael soon had every drop of water over board – and sailed towards the heavy hurricane like an arrow and had reached the afflicted ship in a few moments.

[03\_189,03] When the afflicted see the pilot, they fall on their knees, thank God and say, “Oh, this is no ordinary pilot! That is a true angel, whom God has sent to our rescue at our pleading! He will certainly save us all!”

[03\_189,04] But Raphael asks them pro forma (in pretense), “Where do you want to go in this storm?”

[03\_189,05] The afflicted say, “We wanted to go to Caesarea Philippi, but only after the storm; but the too strong storm tore the ship from the shore and drove us here with all force. We do not know where we are, for the heavy rain does not allow us to see a familiar shore on any side. Have we still far to go to where we want to be?”

[03\_189,06] Raphael says, “Not with this wind; but since the rain and the storm will certainly last another half hour and you will only now come into the high waves where you would have been lost without any helpers, I came as the most experienced and pluckiest pilot to bring you and your ship to full safety. Do you have much water in the ship?”

[03\_189,07] The sailors say, "Pretty much!"

[03\_189,08] But after a few more moments the water which had penetrated their ship has disappeared to the last drop, and the sailors say to the friendly sailor, "But this is extremely strange! Look, noble young sailor, we were mistaken before; no drop of water has penetrated our well-covered ship! We certainly thought that we had discovered some water in our ship; but it may have been a mistake as a consequence of our justified fear, for now we cannot find a single drop of water, which seriously looks somewhat wonderful. Yes, yes, it is all a miracle what the Lord decides; but this is really something strange that not a drop of water has entered our ship despite all the eons of rain and your open boat is hardly damp at all!"

[03\_189,09] At this the travelers say to the sailors, "Do not speak in vain! This is all tangibly the mercy of God, for which we have to bring Him a first most and very tasty sacrifice in thanks, and the young courageous sailor is a sailor from heaven! For just look at how the rain is still pouring down in the heaviest streams and all around the waves are rising like mountains; but our ship, like his boat, is floating so calmly as if the sea was as calm as glass, and the rain is falling neither on our ship nor in his boat! Also the lightning sizzles and crashes around us like lively Mayflies, and none of the glowing and crashing death-bringers touches us! Look, that is a mercy, yes, a highly undeserved mercy from above!"

[03\_189,10] The sailors say to the travelers "Truly, truly, you are all correct; that is a miracle that is a true mercy from above! We are saved! Look, we can already see a shore very close! A number of people are standing on the shore despite the enormous rain, and look, many, yes, they are all waving to us in a friendliest welcome! Oh God and Lord! How great and magnificent are You even in a storm to those who have always honored and praised You faithfully, and have always brought You the prescribed sacrifices with joy! Eternal honor alone to Your holiest name!"

[03\_189,11] After these words they steer slowly towards the port, and I secretly order now the storm to cease and to stop completely.

[03\_189,12] And everything soon ends, and everything becomes still, as if a storm had never happened. The ship comes to shore easily, and the travelers are taken ashore.

[03\_189,13] When the travelers come onto the land, they cannot help being amazed at everything that they encounter there.

[03\_189,14] The storm and the rain have quite calmed down, the surface of the sea is beautifully calm and the sky is free of clouds; only very light woolly clouds decorate the blue background here and there in the rosy light of the sky. For the sun is already behind the mountains and has left the Earth where we were only a very magnificent evening twilight as a farewell gift.

[03\_189,15] The place where the travelers come ashore is totally dry, all the guests here with Me look very cheerful and friendly, and our old Mark welcomes them in a very friendly fashion, asks them also immediately whether they will not take some refreshment and food, since this journey in the storm has certainly tired them out very much.

[03\_189,16] In short, all that has such a positive effect on the travelers that for sheer amazement they can hardly hear and see what is going on around them.

## Chapter 190

[03\_190,01] After a while of the greatest amazement, one of the travelers says, "Where then is our pilot, so that we can ask him about our great debt? It is certainly no joke to face such a danger in order to save a ship full of travelers!"

[03\_190,02] But the sailors come to the travelers and ask them whether they should wait here for a night and a day before the return journey, or whether they should now travel home on the calm sea to the port on the other side which was still a good 5-6 hours distance from here as the crow flies.

[03\_190,03] But the travelers inform the sailors to wait for them until they have completed their business with Caesarea Philippi.

[03\_190,04] Mark hears this and says to the travelers, "Dear friends! You can really save yourself the trip to the city; for there is nothing further or more of the whole city than a few huts of poor Jews and a number of burnt-out and terrible ruins! It sadly but justifiably succumbed to the flames all last night and today, and it was impossible for anyone to become master of the flames!

[03\_190,05] If you have something so sort out, you must do it now and here, since the highest political and spiritual authorities are now staying here with me!"

[03\_190,06] The travelers make a quite amazingly concerned face at this news and say, "Friend, if so, then there will be quite terribly little for us to do here, despite the present very highest lords over the world and the spirit! For we had significant trade agreements with the Greek merchants of this city, and they have taken much from us, but still owe us the whole last delivery! How will we get our money?

[03\_190,07] We are good artisans in the working of silk and camel hair, we have also delivered the finest sheep's wool in all colors and floral material for all sorts of temple clothing, and the last delivery had a value of ten thousand pounds of silver; for we are Jews, it is true, obligated to Jerusalem, but we live in Persia, have our great factories there and were constantly good and honest.

[03\_190,08] We kept the Law of Moses more strictly and accurately in our land than all the Jews in Jerusalem and always brought rich sacrifices to the temple; we maintained a synagogue which was not much inferior to the temple in Jerusalem in everything that concerns greatness and splendor!

[03\_190,09] We are good and very benevolent people to all the poor who are of Moses' religion, and have always kept the best up-bringing and order, as is known! Why has Jehovah then treated us so harshly?!

[03\_190,10] You see, we really would give half of the ten thousand pounds to the temple if we could get our justified money; yes, in addition we also would give another five thousand pounds to the very poor brothers in faith of this region, if we could only receive from the heathens all the money for the trade and the accounts!"

[03\_190,11] Mark says, "Yes, my dear guests and friends, despite your very respectable pledges, it will be very difficult for you! But speak to the supreme governor Cyrenius, who in now here with another three great Roman rulers! He can perhaps do something."

[03\_190,12] The travelers say, "Where is he, that we may go over and bring him in all subordination our affliction? Perhaps something wonderful will happen there?! For our rescue by the young sailor was obviously a miracle, and no small one at that! But our sailor has now lost himself somewhere and does not come into sight so that we can give him the fee for our

rescue!"

[03\_190,13] Mark says, "Over there on the little hill by the sea, where the supreme governor and the other great people are, is the sailor also among them. You can head over there quite without embarrassment and decide everything with one another.

[03\_190,14] But there is also a certain person there who is covered in a sky-blue coat and wears under it an unsown, rose-red tunic, and over his shoulders flow very rich blond locks; if you can win Him over, then you can really speak about the greatest happiness! For He is capable of everything, and in a way nothing is impossible for Him! But in your situation it will be somewhat difficult to speak to him!"

[03\_190,15] The travelers ask, "What and who is he then? Is he perhaps even someone imperial from Rome, or perhaps a king of a great kingdom?"

[03\_190,16] Mark says, "Neither the one nor the other; but just go over there, and you will perhaps discover who hides under the blue coat!"

## **Chapter 191**

[03\_191,01] With this our Mark leaves the travelers and heads into the house, in order to see to the evening meal. But the travelers now discuss among themselves whether they should all go to the hill, or whether they should just elect a few from their midst. But they soon agree to elect only two of the wisest from their midst. The vote is done, and both immediately head for the hill.

[03\_191,02] When they reach us, they bow deeply before us, and the first person they bow to is the pilot they have now found again, to whom they immediately address their debt in a most friendly manner.

[03\_191,03] But the pilot asserts saying, "I am just a servant of my Lord, from whom I have everything I need; therefore I cannot accept a reward from anyone because it's only owed to my Lord!"

[03\_191,04] The representatives ask the pilot, "Where and who then is your happy lord?"

[03\_191,05] Raphael points with his right hand to Me and says, "It is He, there, go to Him and ask Him, and He will tell you what you owe Him!"

[03\_191,06] Both bow before the angel and then immediately head towards Me. Once they have reached Me, they fall down on their faces according to Persian custom and, lying on the ground, they say, "Lord, whose shining face we do not dare to look at! You sent Your extremely skilled and daring pilot to us in our greatest need, without whom we obviously would have been lost! But we are not poor people who would not have to reward such a service with a fee. We are very rich people and do not demand from anyone a service for free, all the less so this inestimable one. What do we owe for our rescue from the greatest life threatening peril?"

[03\_191,07] I say, "Firstly that you rise as men and, as is our custom, stand up straight before us; for we are no vain and highly arrogant great ones of the slave kingdom of Persia. Thereafter we want to speak among ourselves a little about this rescue fee!"

[03\_191,08] At these words of Mine both rise and ask Me gratefully to decide their fee for the rescue.

[03\_191,09] But I say, "I know where you come from and why you came here, I know that you are rich in gold, silver and jewels as few Jews are in all great Jerusalem; I know that you would pay as much for your rescue as you are owed by the Greek merchants in this now devastated city and therefore have to demand, and which you will only hardly ever receive!

[03\_191,10] Therefore the reward which I could ask from you, especially since you are Persians and our members, could justifiably run as massively high as your certain loss from these Greek merchants, now seeking shelter in the forest huts; but what would you gain through it? You would take it up there and then lay it down again here! Then you would return home again the way you came!

[03\_191,11] But I do not charge anything for the rescue, and I even give you the assurance that your stay here, even the journey here and back again through Genezareth, from where you came by ship, shall not cost you a single stater! (For this was one of Ebahl's ships, and they were also his sailors.) Are you satisfied with that?"

[03\_191,12] Both the representatives say, "Lord, you are still full of the blooming strength of youth, but at the same time you also seem to be full of genuine wisdom of Solomon and you are this in all truth – what you have now pronounced as the price for our rescue, we already wanted to give the half of this to the temple in Jerusalem and the other half to the poor Jews of this area, if the merchants of this places wanted to pay us the not insignificant sum.

[03\_191,13] But since they have had such a harsh fate, this loss no longer matters to us at all, and we are prepared to help them with a sum of money twice as large, and without repayment or taxes, but to also give you besides the decided ten thousand pounds as reward for our rescue with the friendliest hearts in the world! For you see, Lord of this area, we are very rich; we could not bring all our earthly treasures here on a hundred thousand camels, even if each carried a burden of four thousand pounds. (A Persian pound was equal 5 to 6 Lot today: J. Lorber.) [with one lot equaling 17.5 grams the Persian pound is between 88 and 100 grams or about 0.1 kg] In addition we possess much land and many and great herds. Therefore this is as little as nothing to us; just demand from us whatever you want, and we will only rejoice to have acted according to your will and pronouncement! For we still have ten times as much in the cities of Judea! We will give you then gold immediately or else the most assured directives.

[03\_191,14] Whatever is more pleasing to you, oh Lord of this area that we will do; for we were never greedy and mean! We know, of course, that wealth finds itself in the hand of the Almighty, who can give it to a man overnight and take it away again the next minute! We are only the guardians of his possessions; the single Lord over it is the Lord God of Abraham, Isaac and Jacob!

[03\_191,15] You can already see with what sort of people you are dealing; therefore just command, and we will act according to your certainly very wise dictum!"

[03\_191,16] I say, "What I have said to you once remains so! For I know you and all your circumstances, and you do enough if you follow My demand; but if you truly want to do more for the poor, no-one will lay an obstacle in your path. But there is something more to be had here that is of endlessly greater value than all your almost immeasurable treasures! But more about that later!"

[03\_191,17] Both the representatives say, "You seem to be a very strange wise man! The treasures of this Earth cannot move you; also you seem to be no particular friend of a perhaps exaggerated benevolence! Mental treasures surely are worth more to you than all the gold of the Earth! You are completely correct in every such respect; for the treasures of the spirit last eternally, while the earthly ones last for every man only until the grave, and

then it is over for him who is taken away from this world!

[03\_191,18] Yes, you wise Lord, give us the treasures of wisdom – they will be dearer to us than all our gold, our jewels and heavy masses of silver! But now we want to go and report all this truly and accurately to our brothers!”

[03\_191,19] I say, “Yes, yes, go, tell all this to your brothers, and come again with your brothers; for you are only twenty in all, without the sailors, and easily have space here!”

[03\_191,20] “Certainly!” say the cheerful representatives, “We do have space; but there is only the question of whether you have the goodness to share with us some wisdom. For at home in Persia genuine wisdom is becoming ever rarer, and in its place the conjuring of the pagan priests becomes ever more wide-spread and will certainly put an end even to the wisdom of all the Jews living there – particularly if the domineering and greedy priests and idolaters receive power from the king, which is very much to be feared, since they pester the king above all measure and nag him day and night.

[03\_191,21] We have kept ahead of them so far through our great wealth; but these evil people also know how to procure immeasurable treasures, and exploit the wasteful king at every opportunity. And so it will surely happen that they will end the tolerance of the otherwise soft-hearted king. But more about that later; now we must inform the longing brothers about everything that we have heard here!” With these words they bow and hurry back to their brothers. Once there, they faithfully report everything that they heard and now discuss some matters with their male and female companions.

## **Chapter 192**

[03\_192,01] But Cyrenius says to Me, “Lord and Master, truly, I have never met such generously-minded and kind people in all seriousness; I must give these people protection against the attacks by the idolaters – no matter what it costs! The Persian king is also only a vassal of Rome and is subordinate to me; oh, a stop should soon be put to the work of these vile creatures! Also You, oh Lord, should give these people a particular mercy; for they seem to me to be fully deserving of it!”

[03\_192,02] I say, “In any case, otherwise I would not have had them rescued from certain drowning by My angel; for where I perform something miraculous, there is certainly a very good reason. And here there is no lack of reason!

[03\_192,03] A great earthly wealth in the hands of such people is a true blessing from the heavens for a whole land; if such people also possess a higher wisdom, they can perform miracles for the true good of humanity.

[03\_192,04] But a great wealth in the hands of a greedy person or a usurer is a curse from hell for a whole kingdom; for he seeks only to seize everything for himself at the cost of all people! No misery moves him, neither affliction, nor the tears of poor, deserted widows and orphans. Thousands can be on the brink of starvation before the cold face of a usurer, but he will nonetheless never give anyone a piece of bread to satiate him!

[03\_192,05] Therefore I also tell you that the whores and adulterers and thieves and savage murderers will enter the kingdom of God one day, but the soul of a greedy person and a usurer never; for it cannot be corrected and therefore becomes the matter out of which the devils will build their deepest hell!

[03\_192,06] A usurer is a true machine of hell, constructed for the ruin of all man, and as such it will remain for eternity the full property of hell!

[03\_192,07] Put a king's crown on the head of a usurer, give him a scepter and sword and a powerful army in addition, and there you have placed a Satan as tyrannical regent over the poor people who will not spare his subordinates the last drop of blood! He will rather strangle everyone than let them out of paying a single stater! Therefore let every greedy man and every usurer be cursed by Me!

[03\_192,08] But such people who have become extremely rich through the industriousness of their hands under the influence of mercy from heaven are a good and noble fruit of this Earth. They are constant collectors for the weak and poor, they always build new houses for the homeless and weave clothes for the naked brothers and sisters. Therefore their reward will be great; for they carry the most beautiful and highest heaven already within themselves on this Earth!

[03\_192,09] When their soul will one day leave their body, heaven will unfold from their hearts and place it in the centre, just as the rising sun spreads out its own light and revels then in the great centre of the all-animating and creating light emitted by it!

[03\_192,10] But other good human souls will only be blessed like the planets which rejoice in the warming and animating beams of the sun, but which still have a dark side however!

[03\_192,11] Yes, My dear Cyrenius! To be rich on this Earth and only use as much for yourself as one really needs for the maintenance of oneself, that is, to be sparse towards oneself, in order to be all the more generous towards the poor, this, this is the greatest divinity even in the flesh on this Earth! But the greater this genuine and only true divinity exists in a person, the more blessings and mercy constantly flow to him from the heavens!

[03\_192,12] It is just the same for such a person as for the sun! The more she lets her light flow out over the Earth, the brighter she shines in herself; but if she become more sparing with her sharing of the light in winter, even if only seemingly, then she is also in herself of a poorer and weaker light, even if only seemingly so!

[03\_192,13] Whoever gives much with love and joy, to him will also be given much!

[03\_192,14] For if you place a strong light in the centre of a room, it will also shine back again from all the walls towards the middle of the light and will seize the strong light with a powerful aureole, and thereby the original light will become even more magnificent, powerful and effective; but if you only place a weakly flickering lamp in the centre of a great room, the weakly-lit walls will only give back an extremely small light, and the glory of the original light will look very poor!

[03\_192,15] Therefore you, abundantly equipped with the goods of this Earth, be generous, just as the sun in the sky is generous with its light, you will be the same and will reap just as the sun does!

[03\_192,16] For you cannot sow a good seed in good earth without it bringing you a harvest a hundred times greater. But good deeds of a good heart are truly the best seeds, and the poor humanity is the best earth; never let it lie barren, but sow this earth lavishly and it will always bring you a hundred times greater harvest here and a thousand times greater harvest in the beyond, for which I stand here as firm warrantor!"



## Chapter 193

[03\_193,01] (The Lord) "Certainly, one might well say here and there and also judge: Yes, yes, it is good to preach about the virtue of generosity and to present greed as a most despicable vice; but who could actually help the fact that the overwhelming tendency towards wasteful generosity has a strong motive in one person, while for another it is the very sheerest greed?! For both people it is the same thing, an external appearance of their inner love, from which a blessed feeling awakes of its own accord which he then, like every other, keeps for himself. But the first man only becomes sad if he does not possess such abundance that he cannot make his poor neighbors happy, and the second becomes sad when he does not receive as much as he wishes – or even loses! That being so, everything lies in the nature of the person from his origin, and then basically there can be neither a vice nor a true virtue. For the greedy person generosity is a vice - and for the generosity greed is just as much so. Can water help the fact that it must be of a softer and more flexible nature, and who can damn a stone because of its hardness?! The water must be what it is, and likewise the stone.

[03\_193,02] On the one hand, this is certainly true; it is the nature of the generous to be generous and the nature of avarice is the exact opposite. But the matter stands thus: Every human is born as a child with the impulse for selfishness and avarice, and such a soul always has within it the coarsest material animal element, which applies particularly to those souls that are not from above but only from this earth. However, also the souls coming from the stars to this earth are not quite free of this element.

[03\_193,03] If man is brought up in this animalistic element, he transforms it more and more into his own life's ground, i.e. into his love. But because this is so animal-like, man remains a wild animal and has nothing human about him but the miserable form, the loosened tongue and due to the orderly construction of his brain a good capacity for cognition which, however, is more and more activated into base activity by the animal element. It can, therefore, recognize as good and conducive to bliss only that which the purely animalistic elements wants.

[03\_193,04] Therefore, if someone wishes to maintain that in the real meaning of truth there is no virtue and, thus, novice and that it is wrong to condemn avarice as opposed to generosity, let him be referred to this My explanation; let him consider and ponder it well.

[03\_193,05] But if a gardener plants two fruit trees in his garden and cares for them as he should, it will surely be of no matter to him if only one of the trees bears fruit, but the other, being of the same kind and standing in the same earth, nourished by the same rain and dew, the same air and the same light, does not bear any fruit, yes, not even a satisfactory canopy to provide shade? The insightful gardener will say then: That is an undutiful, ill tree which consumes all the juices that come to it; we will see whether it cannot be helped! Then the gardener will try all the means he knows and if all these means do not help in the end, he will cut down the unfruitful, ruined tree and plant another one in its place.

[03\_193,06] A miserly and selfish man, therefore, is a spoilt man, within and through himself, and cannot bear any fruit of life because he consumes all life within him.

[03\_193,07] On the other hand a generous person is already in the correct order of life because he bears abundant fruit outwardly.

[03\_193,08] But a tree cannot help the fact that it bears fruit or not; for it does not form the fruit itself, but the spirits rising in its organism from the just richness of nature form them through its power and through the highly simple and therefore also very limited intelligence.

But man stands on a point through which the unlimited intelligence of his soul begins to form and to transform itself into a tree bearing the richest abundance of fruit of life.

[03\_193,09] If he does that, for which he has all the means, only then will he become a true person in the true, eternal order of God; but if he does not do that, he remains an animal which has no life in itself as such and therefore also cannot bring any life to his neighbor through good and kind deeds.

[03\_193,10] But therefore the present rescued Persian Jews are already very well-ordered people, and it is now an easy thing to lead them to higher wisdom; for if a lamp is so full of oil that it begins to overflow, and has a well-placed and powerful wick for the life in itself, one only needs to light the fuse and immediately the whole lamp becomes full of light and illuminates well and brightly everything around it in a wide circle!

[03\_193,11] And these Persian Jews along with their wives whom some have bought along with them, are already such well-filled lamps; it will not take much more to make them all full of light!"

[03\_193,12] At this Cyrenius says, "Lord, that is once again a highly important lesson and should be written down and remain until the end of the world!"

[03\_193,13] I say, "You are right to be concerned, and I have therefore ensured that the most important things have been written down on your rolls. But every such document is only as useful for life as a dead guide to a hiker on the many roads and mazes of this world. But what can help everyone and give him wisdom, power and life, will be written down in every man's heart, and in such an indestructible way that these scriptures of eternal correct life and its multifaceted circumstances will be read aloud in the human heart at every action which contradicts the divine order, and the soul will long to return to its original, divine order!

[03\_193,14] If man follows this inner voice, he is instantly on the right road. However, if he does not heed it but acts in accordance with the raging passion of his flesh, he will only have to blame himself if he is swallowed up by the judgment taking place within him. - But I can see our Persians are approaching; we will, therefore, expect them joyfully."

## **Chapter 194**

[03\_194,01] But while I was explaining to Cyrenius generosity and greed, the Persians were discussing amongst one another that I could be. Some considered Me to be a prophet; others considered Me to be a wise man who was familiar to all the schools of Egypt, Greece and Jerusalem; a few even thought that I was a Roman prince, know all the circumstances of the great empire and therefore possess a great state wisdom. One had to therefore be very careful before Me; for otherwise the proud Roman Cyrenius, as supreme governor of all Asia, would not act so humbly before Me! But one of the two representatives said, "Let things be as they are; he is in any case a higher person, and we can learn something from him, and that is what we all need the most at this time!"

[03\_194,02] Everyone finally agreed with this and came up to Me on the hill, although it was already beginning to get quite dark.

[03\_194,03] But at the same time old Mark also came over and asked Me about the evening meal and the tables which had been destroyed by the hail and the ground which was still very damp, and what should now be done.

[03\_194,04] But I showed him the Persians and said, "Look, a great and very tasty dish for

Me; these must still be consumed by My love before the evening meal! Until then you will find time for a physical meal, in order to prepare it and put the tables in order; for only some of them are broken and these will be repaired at the right time. But soon light the lamps so that the people do not walk in darkness!" At this Mark headed back cheerfully and put everything in motion.

[03\_194,05] The Persians came to Me, however, bowed again to the ground as was their custom, but nevertheless straightened up again afterwards and did not remain lying on their faces.

[03\_194,06] One of the previous two representatives seized the word and said, "Lord, and surely great friend of people who are of a good will, look, here we are! You know our circumstances and the reason which drew us to this area. We see it as a miraculous act from above and say like Job: Lord, to You be everything, heaven and Earth, air and water! You give and take away, when and how You desire; You can give a beggar crown and scepter and bend the king's head down into the dust of nothingness! Therefore it does not pain us; for the man who always carries the almighty God's will in his heart never is sad, except when he has sinned before the face of God. Therefore we are also not sad about our significant loss; for if God's will had not been acting on this seemingly sad occasion, we would now, as is otherwise the case every year, have certainly come to our money without any reduction. But obviously the will of God was in the game, and we gladly sacrifice this bagatelle – and would gladly like to bring greater sacrifices if the Almighty demanded it from us; for He alone is Lord, we are only His slaves who serve and obey Him always.

[03\_194,07] We love and fear God alone and have therefore no fear of people; if the Lord of heaven and Earth has harmed us somehow before the people, He has certainly had the best reason for doing so! For man commits a sin before God only too easily and carelessly which always brings a great prejudice for the soul; but then the Lord comes with the good rod and helps the person back onto the correct path!

[03\_194,08] You, dear Lord and friend, can see from this that we are people who have not forgotten God at all. You may perhaps be a very wise heathen and be very familiar with the powers of nature; but we know only one all-power, and that is only in the Lord God. We will accept no other teaching!

[03\_194,09] If you want to teach us some true wisdom, do not forget that we are unchanging firm adherers to the divine teaching of Moses! Nothing contradictory will be accepted by us, no matter how wise it would sound and be! For we all would prefer to be fools before the wise world than sinners before God!"

[03\_194,10] I say, "It is just right so, and you are on the best path! But even in Moses, as particularly in the prophets, there are things which might still be quite unclear for you. And I want to elucidate these for you so that you yourselves and your brothers, wives and children realize what period we have now!

**[03\_194,11]** 111 When Elijah lay hidden in a mountain cave, the spirit told him to stay in the cave until Jehovah Himself would pass by. And Elijah drew close to the exit and listened. Suddenly a violent storm passed which made the whole mountain shake. Then Elijah thought it may have been Jehovah Who had passed by. But the spirit answered: 'In the storm Jehovah was not.'

[03\_194,12] Then Elijah listened again, and behold, soon after a powerful fire passed in front of the cave! It burned and crackled so powerfully, and the outer walls glazed before the power of the heat. Then Elijah thought that this was Jehovah! But the spirit spoke again and said: Neither in this fire was Jehovah!

[03\_194,13] Then the great prophet considered: So neither in the storm nor in the all-powerfulness of the fire is Jehovah present in the primal essence of His love!

[03\_194,14] When he was seriously pondering over it, a very gentle and soft rustling went past his cave, and again the spirit spoke, saying: 'Behold, Elijah, in this soft and gentle rustling Jehovah went past and let this be the promised token, namely, that you can now walk freely and leave this cave, hidden in which you had to wait for deliverance.'

[03\_194,15] Then Elijah stepped out of the cave cheerfully into the great open air and the path to his great home stood free of danger and open. (1 Kings 19: 9-15)

[03\_194,16] If you know the Scriptures so well, then explain this strange parable to Me!"

## **Chapter 195**

[03\_195,01] At this question of Mine and the previous revelation everyone opened wide their eyes and did not know what to answer. For the more they thought about it, the more confused their understanding and their mind became.

[03\_195,02] One of the two deputies made a remark after a while, saying, "High, wise friend! You seem to me to be very experienced in the Scriptures, although you are perhaps a Roman or a Greek. The highly mystical picture of the prophet Elijah that you described to us was extremely correct; but it has never been understood by anyone before now. It would be truly strange that a heathen should shed light on it to us Jews. But we ask you for it nonetheless; for I have already had some dubious points from the prophet Isaiah explained to me by a wise heathen from the east and had the most justified reason to be amazed about his deep wisdom. But here this seems to me to be a similar case. Therefore we all that are here ask you to explain this parable to us according to your opinion!"

[03\_195,03] I say, "Well then, so be it! But above all I must correct your mistake, that I am a heathen, for I am no heathen, but from My birth a Jew like you; now truly I am everything with everyone in order to win everyone for the Kingdom of Light, for the Kingdom of eternal truth! Whoever has ears, hear this, and whoever has eyes, see this now!"

[03\_195,04] Elijah represents the pure soul of man, and the cave in which he was hiding - the world and actually the flesh and the blood of man. The spirit speaking to Elijah, or to the human soul, is the Spirit of God with which the soul is to be united but cannot be as yet because Jehovah has not yet passed by the flesh- or world-cave.

[03\_195,05] The passing storm describes the time from old Adam until Noah, the fire – the time from Noah until these days.

[03\_195,06] But the time of the soft breeze before the cave of the prophet is now upon us, which will give every soul which has a good will the full redemption in the spirit and in all truth, and, nota bene, you also find yourselves now at the point of receiving the freedom of Elijah!

[03\_195,07] The ship which brought you here was also like a prophet's cave. It was at first at the mercy of the great force of the storm, and you were in great distress and fear; and when the storm drove you out to the bottomless sea, a thousand fold fire crackled around your small, frail world of rotting boards. But Jehovah was not in the fire, although He brought you with His arm (an angel) deliverance and preservation.

[03\_195,08] But now you are in the place where after the storm and fire the soft rustling goes past you. Who could possibly be in this soft rustling before you and close to you?"

[03\_195,09] Here the Persians are amazed beyond measure, and the representative says: "Strange, strange! This very picture is surprisingly like that ancient one of the prophet Elijah. Also our rescue was miraculous and that by no means in a small measure, and now on this hill I truly sense physically and morally that strange, mysterious rustling, of which the spirit said to the prophet that Jehovah had gone past in the same. What do you think, all my brothers and sisters? What do you think of this matter?"

[03\_195,10] The others say as if with one voice, "It seems just as miraculous to us as to you; but we will not reach the light on our own! Let this wise man speak for you and for us all!"

[03\_195,11] The deputy says, "Yes, that would certainly be the best thing to do; but one cannot immediately demand this or that in this place where Rome's highest rulers are staying and kings and princes, but instead we must first beg for the merciful permission to ask for something that we would like!"

[03\_195,12] I interrupt, "Friend that is not needed here at all! This is certainly a custom in Persia, but it shall always be far from us! Before God, My friend, a foolishly demeaning humility of the human soul is as much craziness as any other which occurs in paganism – all the more so a too great humility of a person before simply another person. Such a too bootlicking expression of humility of a person before another person only makes them both worse; the former, because he only feigns such humility and thereby pulls his neighbor to even greater arrogance, and the latter because he thereby really becomes more arrogant!"

[03\_195,13] That humility which comes from pure love is a correct and true humility; for it observes and loves in its neighbor a brother as a brother, but makes neither itself nor the neighbor into a god, before whom one should fall on ones knees and worship.

[03\_195,14] Whatever you want or would like, demand it as a person from a person and as brother from your brother; but no person should crawl in the dust before another!

[03\_195,15] What God never demands from a person, all the less should a person demand it from his fellow man! That is also a correct wisdom in the fullest order of God; therefore observe it and act accordingly, and you will be pleasing before God and before man!

[03\_195,16] But now about something else again! So that you can understand the gentle breeze before the prophet's cave a little deeper as corresponding with this time, I will now give you another question, since you are still in a manner of speaking solid Jews."

## **Chapter 196**

[03\_196,01] (The Lord) "What do you think then about the promised Messiah, who according to the prophecy of all prophets should come right at this time to free the Jews? Do you, as intelligent people, seriously think something of it, or do you, like many others, think nothing of these too mystical prophecies for the human understanding?"

[03\_196,02] The representative says, "My eminent friend! That is an extremely prickly issue! To think nothing of it would be too presumptuous for a genuine Jew, but to consider it seriously is also a very daring move; for one can thereby open the door wide to the most dubious superstition and prepare for its freest entry!"

[03\_196,03] Whether it is preferable to have no faith at all before the most dubious superstition, or vice versa, I leave that gladly up to a wiser man than I. But so much says my ever sober reason: that zero faith at all in a dubious superstition seems to be significantly preferable.

[03\_196,04] For no belief at all, in my opinion, equals a new-born child or an empty, barren field, in which nothing has yet been sown. The child can become a fully wise man through a good up-bringing, and in the barren field every type of noble fruit can be sown; but if the field has become overgrown with all sorts of weeds and a grown-up child has been taught all sorts of foolish things, then the wise education is either impossible or certainly extremely difficult. And how difficult it is to clear a field of weeds, every honest farmer knows that who has ever had to clear his land of weeds and then keep it clear! Well, eminent friend that is more or less our sober opinion.

[03\_196,05] We say neither yes nor no as far as the promised Messiah is concerned; but if some correct wise man, knowledgeable in the Scriptures, wants to enlighten things for us, he will oblige himself to us as Jews and people. If you know something solid about this, then tell us; there will be no end to our gratefulness for it!"

[03\_196,06] "Quite correctly judged!", I say to the representative. "No belief is better by far than a dubious superstition; but it nonetheless still has some bad growths which in the end, once they have been completely hardened, are just as difficult to heal as a field full of weeds is hard to clear.

[03\_196,07] But the field full of weeds at least shows that its ground is a good one, otherwise no weeds would grow there; this is not shown by a completely barren field however.

[03\_196,08] You know, if the so-called mathematically determined world reason has seized a rock-solid position in a person, then to accept a sublime faith in something purely spiritual – no matter how eminent – is very difficult! Such a person of reason wants to have proven everything in the end mathematically. He will not take any notice of things that he cannot see and measure.

[03\_196,09] Now judge yourselves whether things are easy with such a person as far as the adoption of purely spiritual things are concerned!"

[03\_196,10] The representative says, "Certainly, eminent and most wise friend! But then one can claim with significant confidence that there are few such people, and one shouldn't count one's chickens before they are hatched! Such educated people are nonetheless much more accessible for the truth in the end than all the black heroes of dark superstition, particularly where this has become a lucrative belief! As such nothing can be done with it, and it seeks to persecute with fire and sword everything that could compromise it in any way. We are experiencing such a thing from our priesthood, for whom no means are too bad to protect their black deceptions from persecution!

[03\_196,11] But I do not want to make the claim as if the priests had any faith in what they force others to believe on pain of death and burning; for their motive is bread, the best bread, and much gold, silver and jewels. But the extremely dim humanity nevertheless believes it, and often with the greatest and cruelest fanaticism!

[03\_196,12] Well, even the firmest person of reason is enormously further and further advanced towards holiness than such a crazy man of superstition! He is at least a friend of a truth, even if it is a highly stereotypical one, while the very superstitious humanity fends off any sort of truth and prefers to think that a tree trunk is a monkey, rather than see what it really is.

[03\_196,13] But a friend of the truth is in some reasonable way always accessible, while it is very difficult to think of even apparently approaching with reason the deeply superstitious people with any sort of truth.

[03\_196,14] It is well-known that it is difficult to bring determined mathematical people to the true belief; but once such a person has accepted something, even if only as a hypothesis, he will hold onto it with iron grip and sacrifice everything in order to prove it as the solid truth even in a mathematical way.

[03\_196,15] Would a dark superstitious person do that?! For him feces and genuine gold is the same thing; and I still maintain firmly that no belief at all is much better than a belief such as us, for example, have at home!

[03\_196,16] But as we have heard, even the temple priesthood in Jerusalem is not much better than our Persian. The wonderful Ark of the Covenant should have had its proven way a long time ago; for we know only too well when and where a new one has been created for the old one – of course not in Jerusalem, but instead with us nicely deep in Persian lands, so that it would not be betrayed. But that was not much good to them; for they had to pay the Persian artists in the end ten times more for their silence than the whole Ark was worth, and the artists still told the locals and the Jews afterwards. Therefore, eminent friend, we remain true to Moses' teaching, although there are some things that in the natural course of things are sheer nonsense; however no-one knows how to give a healthy interpretation, and so no-one complains further about it. But as far as the Law and morals are concerned, it is unsurpassable good and wise, and no-one can dream up something wiser or better even in the brightest daydream!

[03\_196,17] We call this part of the Scriptures the only divine part; as far as everything else is concerned, it does not affect us at all, namely the prophetic part which no man can understand.

[03\_196,18] The image of Elijah that you explained is truly very appropriate and lovely in relation to the promised Messiah, who most probably can only be accepted spiritually – but what the other prophets foretell about it is highly mystical, and needs a strong explanation and an even stronger faith, which is fortunately no longer to be found with us!

[03\_196,19] It is positively praise-worthy for us that we have little or no faith at all in such extravagant things; but in its place we believe all the more intensively in one true God, who spoke most truthfully to the children of this Earth through Moses!

[03\_196,20] But we owe much of our convincingly firm belief in God to Plato, whose writings we read and follow. Moses is practical and shows the way of life with sharply marked lines; but Plato is thoroughly spirit, soul and shows the soul to the soul and the spirit to the spirit. And taking all that together: Moses, Plato, Socrates and several prophets, understood in the right light, that is what we call the actual Messiah who will come from above, from where all light comes, to the Earth and to the people who are of a good will.

[03\_196,21] Well, eminent and wise friend, I have now revealed to you who we are, what we think and what we feel; it is now up to you, if you know something better, to make us familiar with it too, if you will! What do think for example about the opinion of prophets and the promised Messiah?"

## Chapter 197

[03\_197,01] I say, "Have you never heard then in your land how thirty years ago in Bethlehem, the old city of David, the king of the Jews was born to a virgin in a stable?

[03\_197,02] Three wise men from your oriental lands saw a star and asked their spirit what this unfamiliar star meant. And the spirit called them to follow the star; it would lead them to the new-born king of the Jews, who will establish a kingdom on Earth which will eternally have no end.

[03\_197,03] The wise men took gold, frankincense and myrrh, mounted their pack animals with a great and shining entourage and followed the star, which did not rest until the birth-place of the new-born had been reached. There the three asked after the new-born and came to Herod, who also could give them no information, but instead sent them back to Bethlehem again, where the wonderful star was resting, and urged an industrious investigation with the plea to report back to him immediately so that he could come and pay the new-born his respects.

[03\_197,04] When the wise men then found the new-born and brought him their sacrifices, a spirit from heaven immediately warned them not to announce their discovery to Herod, at which they then took another road back to their land.

[03\_197,05] Tell Me whether and what you have heard about this!"

[03\_197,06] The representative says, "Yes, yes, you remind us of something which made everyone talk from Persia right to India; for the three wise men, as there are many on the border with India, made much noise about the event, so that such things even came before the king, who however did not think much of it, because he knows the wise men, who always tend to make a mountain out of a mole-hill! Such things never make a particular impression on us, just as in higher places all the miracles of conjuring have lost all their particular and extraordinary value, because people of better places already have knowledge of all the miracles of conjuring. One still looks at well-chosen and successful conjuring tricks if one is in a good mood, and then laughs in addition when some droll things happen – but, as we said, such conjuring is quite without value to us.

[03\_197,07] Only pure truth proven with figures is valid for us; all other miraculous enthusiasm lost their value for us a long time ago, and we, quite frankly, think nothing more of them! There may be very true things hidden here and there; but these are so hidden in all mysticism that no human reason can bring them into the undeceiving daylight, and you, eminent friend, will see yourself that it is more sensible to direct all your senses towards the pure truth than to pay homage to such great poetic fancy!"

[03\_197,08] Here Cyrenius says to Me silently, "Lord, as it seems to me, nothing can be done with these very valuable people for our cause; they are too deep in their truth of numbers and decide against everything that we tend to call religion! Likewise they seem to be positive enemies of any performed miracle, which is always used by You in extreme circumstances as the most undeniable proof of full divinity.

[03\_197,09] You will hardly be able to get close to them with a miracle, in order not to make them completely unwilling, and other proof as explanations of the texts in the prophet Isaiah and in David and Solomon which make reference to You will do nothing for them, because the prophets have a bad reputation for them; and so I seriously do not know any other option! For with the means of numbers it cannot be proven that You are the actual Messiah, and otherwise they seem to be quite inaccessible!"

[03\_197,10] I say to Cyrenius to one side, "Just let things be, that is My concern! If we have corrected Mathael and the leader Floran, we will also be able to correct these people. But the



most persistent was the leader Stahar, and he is now in the best order – these honest people will be brought to the correct order all the more easily and sooner!”

[03\_197,11] Cyrenius says, “I do not doubt that all things are possible for You alone; but for my still very human understanding things are not at all so easy to fulfill.”

[03\_197,12] I say, “In any case, but therefore not completely impossible; one must only give them the opportunity first to express themselves completely. Only afterwards, when they are finished with the expression of their innermost thoughts and are at an end, a new fruit can be laid in the purified garden of their hearts!”

[03\_197,13] While I exchanged these few words with Cyrenius, the Persians whispered to each other secretly and our spokesman, who was called Shabbi, said to his companions, “It seems to me more and more as if we were standing on glowing coals! The story of the Messiah must be very common here. The fine-nosed Romans have surely heard something about it and are now probably investigating every corner of the Jewish kingdom in order to get hold of that man who here on Earth should establish an eternally indestructible and also unconquerable kingdom, to the obvious disadvantage of the world rulers. Therefore we must be terribly clever here in order not to get trapped by the Romans!

[03\_197,14] The man who has just spoken quite secretly to the supreme governor is obviously a very fine examiner of Rome, anointed with all ointment! If we only believed even a little in the coming Messiah and we would be as good as sacrificed! Therefore we must remain with the stereotype of mathematicians, listen more than we speak, and if something is mentioned again about the Messiah, we know what we have to say for common appearance for the sake of our earthly salvation! We already know for ourselves what we as Jews have to think about the prophets; but we do not need to place that before the nose of this supposed hero! The judge and examiner has gone through our Scriptures from A to Z through all our scribes and could catch us out; but we are also clever and wise, and he will not succeed, despite the fact that we were saved by this wonderful man from certain drowning. Therefore let’s just stick to our mathematics and we will escape quite safely with our skins! But the least comment against it could throw us into great misery!”

[03\_197,15] The others all agree with Shabbi, and promise him to behave all the same and not betray a single syllable of everything that they believed concerning the Messiah.

[03\_197,16] But now I step among them again and say to the representative, “But Shabbi, why do you think so badly in your hearts against Me and against the harmless Romans?!”

[03\_197,17] Do you think then that it has escaped Me what you have just decided secretly with your companions? I tell you: not a syllable was hidden from Me! For He who saw and knew when you were in great danger, otherwise He could not have let any help come to you, now sees the depths of your hearts! Since He means well and quite honestly with you, however, why will you not trust Him?”

[03\_197,18] Shabbi says, “You are truly very clever and wise; but what good will your wisdom do for us? But we are nobody’s fool either, and we believe that we can see you through! The highest Romans at your side – not far from here Roman soldiers are camped, probably in order to seize someone somewhere if one gave a message through all sorts of clever questions and speeches!? But you do not need to seek that with us; for you will never find anything!”

[03\_197,19] Cyrenius now says to Me again to the side, “Ah that is so strange with these people! Now even a unique type of disguise comes to light! Who would have sought such things with these people?! But now they are really nailed up and barricaded, and so that they

cannot be tackled from any angle! What shall we do now with these people?! They have a fixed, totally false idea of us, which unfortunately has penetrated them so much that we actually cannot meet them. That leaves only the question, what can we do with them?"

[03\_197,20] I say, "There will be a lot that we can do; now they stand much closer to their goal than before! Secretly they have always had this caution since the beginning, because they saw you Romans here! For terrible stories have spread for some time now among them: In the Jewish lands the Messiah has really appeared in all seriousness and is doing great things, but the Romans have heard about it and are now persecuting the Messiah in the cruelest way; for they have not only attacked the Messiah sharply, but also anyone who shows even a trace of a belief in a coming or already arrived Messiah. And look, that is the whole reason for their pretence, which we will soon cope with!"

## **Chapter 198**

[03\_198,01] Cyrenius now realizes how things stand with the Persians; but he does not understand how such a satanic denigration by the Romans could have crept in among the Persian Jews, and who could have spread such a hideous seed there.

[03\_198,02] I say, "Has the temple not been aware of My actions for nine months?! Go and find out! All the negative and false reports about Me, about My deeds and also about you Romans originate there, since they know that you are not against Me! John the Baptist would still be alive if the temple had not known how to hide behind the mother of beautiful Herodias!

[03\_198,03] Everything starts from the temple and its arms reach far across the face of the Earth; but they will soon be cut short! You see, that's the present situation and you will now hopefully see that it is now somewhat difficult to deal with these people, but nonetheless not in vain! And they must be brought into the correct light, otherwise it would seriously be very bad for Me, My teaching and for you!

[03\_198,04] You'll now also begin to understand the reason why I saved these Persians from drowning on the sea. I would have sent no angel to rescue them simply for the sake of the maintenance of their physical life; but since the correct enlightenment about Myself and about My task is of great importance to these people, because they exert a great influence on their great land and on their numerous people, I had to save their lives, because we would have no effective means without them to free the Persians from their delusion."

[03\_198,05] Cyrenius says, "All praise to You alone, oh Lord; now everything is good again, and I am now completely clear about everything! Deal with them immediately; for I now see very well that success of the best type can and must be expected!"

[03\_198,06] But while I corrected Cyrenius to one side, the Persians were thinking quite differently, and our Shabbi said to his companions, "Look how both great men discuss quite secretly there in what a new, crafty way they can catch us out! For until now they have got nothing out of us; but now they must attack us ten times harder! Until now they have just been testing us with small weapons, now they will most probably begin with the battering ram; and if we do not stick together firmly, we will be broken like a light oar! Therefore everyone be on their best guard! For these people should never get our deepest belief out of us like a bucket of water out of any cistern! The questioner wanted to drive fear into me before when he claimed that he knew all our innermost thoughts exactly, and likewise that he had seen and recognized our need on the water. But I thought secretly to myself: Oho, you crafty fox! You want to come of this hole?! Oh, by no means, my cunning friend! But he quickly saw that he could not catch me with this net, therefore he immediately went to the

supreme governor and now has certainly discussed with him which trap should now be laid for us in order to definitely catch us; but we will not be caught in any trap! But we must stand on the look-out like cranes in their marsh – otherwise we are lost!”

[03\_198,07] One of them says, “How does he know your name then? He could not have learnt it from us!”

[03\_198,08] Shabbi says, “That is truly a little strange, but it must not lead us astray; for the ways and means that such people who are up to every trick possess in order to know and learn some very secret things from other people are countless. One must not let oneself be wrapped around anyone’s little finger!

[03\_198,09] Only God is all-knowing – and a person only when he is called by the spirit of God to reveal things to other people which a normal human brain could never have found out. However, such a person animated by God comes only rarely to this terrible, selfish world – and never among the darkest heathens who are full of selfishness lust for power.

[03\_198,10] But these people who are connected with the whole world and all its wise men are quite thoroughly cunning foxes and know very well how to entice secrets out of the people! Goodness, strictness, generosity, patience, even indoctrination in their secrets in order to awake the fullest trust in the person being examined and to loosen his tongue, and such tricks are used in necessity in a great quantity, in order to get behind the often even most hidden secrets of the people. But once these heathens who are devoid of every merciful feeling are in proven possession any secrets going against their domineering plans, then woe betide those who have betrayed themselves to them! They are clever and evil and can only be kept in check through an enormous counter-craftiness! They can truly slip in behind great secrets in all sorts of hidden ways – but never into the secrets of the heart if the person being examined knows how to cover his tracks carefully!

[03\_198,11] Friends, we now stand here before the most merciless judges! The real and most hated topic by the heathens is the Messiah, who has now appeared in earnest, as we have heard by the most reliable assurances from all sides. He is supposed to have hidden somewhere in Galilee until His right, well-reckoned time would come. The heathens therefore are hunting Him, and the belief in the possibility of the appearance of the great Savoir of the Jews from the hard and sharp tiger claws of the heathens is certainly death-bringing! You now know what a ground carries us here, and will also therefore know what is to be done!”

## **Chapter 199**

[03\_199,01] The other says, “You are truly always carefulness itself, and carefulness is the mother of wisdom; but here you seem not to be using it in the right place! For we also have a little knowledge of human nature, and the longer we observe the examiner, the more every thought dwindles, as if something bad could be hidden behind him! I, your fellow representative, perked up my ears a little earlier and heard some things from the secret discussion of the examiner with Cyrenius, and this consisted only of a little worry over the possibility of healing us from our delusion! It seems we were indirectly quite falsely informed about the Messiah and the Romans by the temple in a most malicious way, and have therefore a blind fear now before them and hide our very correct and good faith!

[03\_199,02] When we arrived here, we had some opportunity to observe the Romans who are everywhere, and we could despite all our very clever questions never learn anything from which we could take it that the Romans were seriously so cruel; on the contrary one always and quite freely and cheerfully spoke the best opinion in the world. You however, always

said: If they were cruel in this case, they would know how to hide it from the eyes of the world in order not to create unrest among the people before the time! But I do not share this opinion; for every man belongs to some sort of family, and these must then notice his absence and finally begin to investigate where the valuable family member has gone to! But until now there has been no trace of this, and so I believe here that this otherwise very praise-worthy carefulness goes a little too far, particularly towards the very open and faithful-looking examiner!

[03\_199,03] But I now notice something else here, and it is something quite extraordinary, and I am very amazed that such a thing could have escaped your sharp eye completely!”

[03\_199,04] Shabbi says, “Well, what then?! I should have noticed something too; for otherwise things do not easily escape my eyes, and my feeling is as fine as morning dew. I should wonder that you have discovered something that had escaped my eye!”

[03\_199,05] The second representative, whose was Jurah, says, “Nonetheless! Don’t you remember what the examiner wanted to hint at when he explained to us the story of Elijah in the cave so beautifully tangibly – as if referring to himself?”

[03\_199,06] Shabbi says, “And what did he mean to say by that?”

[03\_199,07] Jurah says, “Nothing other than that he himself is the promised Messiah, before whose power all the rulers of the Earth have to bow! Look, I have found out what has escaped your great caution! My very keen ear also heard how the supreme governor called your examiner his “Lord” just a moment ago! Something unheard-of from a top Roman general! And look, those are all things from which one should not lightly run away because of exaggerated caution! But what then if this strange man was possibly the prophesied Messiah?!”

[03\_199,08] Shabbi says, “Well, he would then be only extremely satisfied with my well-founded care; for my caution comes from the fact that I want to protect the holiness of our religion from the drivel of the heathens! There may be something in your perception; but we must not accept something without the sharpest secret test – unless we are obliged to do it through the most tangible proof. For nonetheless everything that you have perceived could still be a fine mask, and we would then be in the place that I fear! Therefore just one step at a time, my friend! Man always accepts such things, however true they may be, early enough; for a too hurried acceptance could bring one into great embarrassment!”

## Chapter 200

[03\_200,01] Now I come once again to the Persians and say, turning mainly to Shabbi, “Well, what have you decided in the meantime? Do you still consider Me to be a cunning fox who is only attempting to deliver you all into the merciless hands of the present world leader for punishment because of the Messiah of the Jews, feared by the Romans? Do I seriously resemble such a despicable traitor?”

[03\_200,02] A little embarrassed, Shabbi says, “Good, eminent friend! The face is truly mostly a mirror of the soul – but not always! I knew a man whose appearance perfectly resembled the very gentlest and most loyal angel as one healthy eye resembles the other, and yet it was only a natural mask, since the man in question was a complete Satan in *OPTIMA FORMA* in his soul! This person was even a minion of court thanks to his beautiful and gentle figure and was as enlightened in every thinkable arts and sciences as a most beautiful spring morning; but his soul was blacker and darker than the thickest pagan Styx!

Woe betides those who approached him in friendship! Everyone was lost! The female population ran after him as if possessed, although he liked any woman who drew near to him as much as a sacrificial animal, as certainly as a raindrop that the cloud can no longer carry falls on the Earth! But he was constantly the most innocent, gentlest and purest person! Everywhere there were only unforeseen circumstances; but it was remarkable that the unhappy circumstances never affected his own person. He always managed to save his own bacon; only those who drew near to him got to taste the heaviest burden of life and death from the evil circumstances! Oh, he was the most faithful servant for his king, but for every subordinate he was a quite miraculous devil!

[03\_200,03] In the regal city a rich Greek, who however let himself be converted to our religion, had a young, beautiful and enormously sweet wife, who was as faithfully devoted to her husband as this right hand of mine is to my body and my will. But it was not long before the cheeky Satan heard news about the beautiful woman and immediately set up a way to be noticed by the beautiful woman. As things would have it, the Greek ended up in a terrible argument with a real Persian in birth and tradition because of a refused repayment of a very significant and justified debt that the Persian had run up with the Greek. The Persian had his like-thinking compatriots as his judges, and so our Greek could not prove his rights over the faithless and promise-breaking Persian. Then the wife, who knew well that this good-looking courtier had often his eyes upon her, said: How about if we could find protection from the king for our good rights through this good-looking courtier? The Greek said: Yes, I know that he has often looked at you with his lustful eyes, and a word from you or from me might do a lot, even if nothing hid behind it but a totally blind hope as reward; but one hears nothing positive about this beautiful courtier! Yes, it would even be better to be his enemy than his friend! Whoever has entered into friendly terms with him came right into a great misfortune! The loss of our demand seems to me therefore a smaller evil between the two, and we would do better to bring the first and smaller one as a sacrifice to the Lord our God.

[03\_200,04] The beautiful young wife agreed to this. But a short time later our courtier showed up in the shop of our Greek himself in order to buy something; for our Greek is a jewel trader and sets jewels in gold and silver. He acted very friendly and tenderly and filled the Greek with trust, although the wife noticed very well that she involuntarily became quite afraid of this very dear and otherwise highly splendid and extremely generous person; for it had never happened to her that a person immediately paid the first mentioned price for a jewel without trying to knock down the price. Something else was behind this!

[03\_200,05] The Greek, very good in such things, said: Ah, this person must simply have a large number of enviers because of his beauty and modesty and because of his luck at court, who seek to make him out to be a terrible being and suspicious at court; he speaks so soberly and as wisely as a prophet! Truly, there can be nothing terrible behind this person! Not long after our courtier came back to the Greek and bought a large diamond set in gold, for his turban, which the king had given him. The price of the diamond was a hundred pounds of gold, which the courtier also wanted to pay immediately; for he always had a great entourage which had to carry the necessary treasure. But the Greek said to him: Most beautiful, wise and very eminent friend, help me with the cash that N. N. owes me – and this valuable jewel will be yours free! Your word means everything to the great king; I will be thankful to you!

[03\_200,06] The courtier said then: Tomorrow your good right will in fact be done; but nevertheless take the gold for this jewel! But since I am doing you a great service without any interest, I demand only a little service from you in return. In seven days I am putting on a great celebration for the king's birthday in the great paradise garden, and I invite you to this celebration, and you should turn up with your wife in very decorative clothing; I will introduce you to the king and bring you and your wife to the king's table where you and your wife can then ask a number of graces!

[03\_200,07] This seemed very good to the Greek, since he had long been the court jeweler. Yet his wife mentioned: We cannot change things anymore; but very little good will come of it, neither for you and even less for me! This person has evil intentions for me; and it could happen to you that you will be sacrificed at my side! The best thing would be to pack everything up and flee like the wind from here, before the unfortunate seventh day will arrive!

[03\_200,08] But the Greek said: Dear wife, caution is good, but to raise too great mistrust against people who have never given you any tangible reason to do so and about whom one knows nothing than what evil tongues have created and spread about them – something which can happen even to an honest man – is just as unwise as condemnable carelessness! The tender wife accepted this very reasonable correction. The following day the indebted Persian had to pay the Greek the last Stater.

[03\_200,09] The calamitous seventh day came like an iron fate, and everyone headed to the king's paradise, dressed most festively. Everything was flame and light, from all sides gold and jewels shone brighter than the brightest stars in the night sky, and music and song floated through the thick leafy alleys of the great garden. But both did not have to wait long before they were discovered by the courtier and immediately led to the king in the great garden temple and received most friendly by the same. In the middle of the great columned temple tables and silk cushions had been brought in a large number and of unspeakable splendor, and on the tables were great gold plates full of the best dishes, and in great crystal beakers tasty wine flickered and also a number of other spiced drinks.

[03\_200,10] Our Greek had to take his place at a table beside the great king's table; but his beautiful wife was immediately drawn to the king's table. For a time they ate and drank quite comfortably. But our Greek began to feel very unwell; for he got a drink that was mixed with poison, and had to be carried to his house. But the wife was brought to the king's chambers and had to allow everything to be done to her there until they had had enough of her. The Greek did not die from the poison, it is true, but he remains a paralyzed person to this day; and you can easily imagine how the poor wife looked when she returned home only after seven days!

[03\_200,11] That was the fruit of a too hurried trust towards a person whose exterior lent everyone every trust, while his heart was inhabited by a whole horde of the worst devils. But both people who experienced this not long ago are sitting somewhat to the side because of their weakness and can confirm what I have just said! Friend, if one has experienced such things, then one truly knows why one is careful!"

## **Chapter 201**

[03\_201,01] I say, "Go, and lead both of them to Me!" Shabbi goes and brings both of them to Me.

[03\_201,02] But I ask them whether they would wish to become fully healthy and strong again.

[03\_201,03] Both say, "Yes, Lord, if this is possible! But the strange poison has made me quite paralyzed in all my limbs, and I can only move myself forwards with great effort; and look at this poor, withered flower of a wife – she is ruined in her body for all her life! Oh, Jehovah, why did such a terrible thing have to happen to us?!"

[03\_201,04] I say, "But I want you to be as healthy and cheerful and look as you did when you got married!"

[03\_201,05] When I had said this, something like a flame rushed through both of them, and they were immediately as healthy and strong as if nothing had ever been wrong with them, and their bodies looked the same and even more so than on their wedding day. They were extremely amazed, for such a thing had never been experienced before in Persia.

[03\_201,06] Shabbi also begins to raise his eyebrows more and more, and almost cannot believe his senses; but Jurah nudges him and says to him somewhat secretly, "Hey, I think that we are in exactly the right place, and we cannot be too far from the person that you are trying so carefully to deny! I tell you, it is He – or in all eternity no-one else! Now judge according to your senses!"

[03\_201,07] Shabbi says, "Yes, you must have almost hit the nail on the head! This sudden healing of the both simply through his word; that is more than what all human wisdom can comprehend! Now our rescue also seems somewhat clearer to me. A person in whose will such a power exists that even crude matter must obey, must stand higher than all other people of the Earth; a fullness of divine power must live in him, and his soul must be the living print of the divine will – or it is the godhead itself! Perhaps I went too far in my caution, but I cannot possibly have sinned by it; for I wanted to protect the divine, which could be an abomination to the heathens, and I didn't want to let it be poisoned by them, which would have done no good for either us or the most eminent religion!

[03\_201,08] But as it seems here, the heathens are not as bitter at all as they were portrayed to us in Persia. It can hardly be accepted that the endlessly proud supreme governor Cyrenius should not know what was behind this miracle-worker?! But if he knows it, and calls him a lord, he will then have the very best reason for it! For all the weapons of Rome must be too few and too weak against such a will!

[03\_201,09] That was no conjuring and no miraculous healing in the way of our magicians and priests, who persuade completely healthy people with the means of money and other advantageous promises to pretend to be deaf, lame and blind, to make a pilgrimage to an idol in a dirty temple and then at a decided sign to become seeing, hearing and upright as a tree. In this way a number of feeble-minded people will be persuaded and then if real lame, blind and deaf people come and beg and sacrifice, it will nonetheless be no better for anyone. For always they say: Your faith is too weak, and your petty sacrifice will not please God! Yes, you know that our magicians even bring the dead children of rich parents back to life, but we have known for a long time how, and we also know that such children awakened from death are not their blood relatives. This man here will also certainly be able to call at least the seemingly dead people back into life!"

[03\_201,10] I step up to them and say, "Yes, He can do that without sacrifices, oil and herbal juices! Look down to the beach; the two sons of our innkeeper have just pulled three drowned people out of the water, man and two girls.

[03\_201,11] He is a poor father with his two daughters, a poor Jew. His wife saved her own life thanks to a tree which was floating in the water; but her husband and both the daughters, who all hurried to help their mother as she was in the greatest danger, were washed out to sea by the ever increasing current and drowned in the undulant tides. But the sea's tide threw them ashore completely dead, and the strong sons of our inn-keeper found them now lying dead and have just brought them to land just below us here.

[03\_201,12] But I also want the unfortunate wife to be here too, who is still to be found clinging to the tree, crying, trembling and calling for help.

[03\_201,13] For this I will use My pilot again; then you shall see the glory of God and believe in Him who has saved you all!" Here I call Raphael and give him simply a sign which he

understands, and in barely a minute's time he brings to Me on the hill the lamenting wife, who at first cannot be comforted at all.

[03\_201,14] But I touch the woman and say, "Now be calm, woman, and believe and trust; for through God all things are possible!"

[03\_201,15] Then the woman becomes calmer, but says, "I know well that all things are possible for God; but I also know that I as a sinner am not worthy of the mercy of God! Oh, what a purest heart must a person have in order to be worthy of the very least mercy from God! But this door to mercy has long been closed to me. God will surely take little notice of me now in my affliction, since I took too little notice of Him in my happiness. But God already showed me a great mercy when He chastised me!"

[03\_201,16] I say, "How would it be then, if I gave you back your husband and both your daughters?!"

[03\_201,17] The woman says, "Only God will be able to give them back to me on Judgment Day; for they lie buried in the flood and are dead! You could certainly give me the dead, if they have been pulled out of the sea by Mark's sons – but living, never again; for they must already have been completely dead for several hours!"

[03\_201,18] Then I say to the angel, "Bring the three corpses here!" And the angel immediately brings the three to the hill and lays them at My feet.

[03\_201,19] The woman immediately recognizes in the corpses her husband and her two daughters and also immediately begins to weep bitterly.

[03\_201,20] But I say, "Woman, be calm; for you can see that they are just sleeping here!"

[03\_201,21] The woman says, "Yes, they sleep the eternal sleep, from which a person has never awoken!"

[03\_201,22] I say, "Woman, you are wrong; there is no eternal sleep as you mean, since you have no complete belief in a life after death! But I will wake these three so that you and many others will become stronger in faith and trust in the living name of God."

[03\_201,23] Then I say loudly to the corpses, "Rise and stand up from your deathly sleep!"

[03\_201,24] Immediately the three corpses began to stir, and soon they stood up in great amazement. They looked around them with wide, bright eyes; for they did not know what had happened to them and where they were now.

[03\_201,25] But I now say to the woman, "Go and explain to them where they are now, and what has happened to them! When you have composed yourselves again and recognized each other, we will speak in more detail about it!"

[03\_201,26] But the woman falls before Me to the ground and for amazement cannot pronounce a single word. Only after a while the woman was able to fully stand up and began to laud and praise Me to a great degree; for she was gradually convincing herself more and more that her husband and both her daughters were alive and looked quite healthy and happy.

[03\_201,27] But I turned her attention again to the risen, so she could talk to them and explain that she was the rescued wife of the man and the true mother of both the girls. Then the woman went to the risen people with hurried steps; for if someone was healed by Me or raised from the dead, I would move away from the healed or risen person for reasons known



only to Me.

[03\_201,28] Reaching the risen, she immediately identified herself and was immediately recognized by the risen with the greatest and most cheerful amazement and greeted in the warmest way.

[03\_201,29] But I forbade the wife to betray Me as the Saviour and re-awakener to the risen, who were now in full consciousness again, because such a thing was not suitable for a newly awakened life; only after she would receive a sign from Me could she give Me away – something that the woman observed although her husband begged her most imploringly to show him the miracle-working benefactor.

## **Chapter 202**

[03\_202,01] This event, however, made the right impression on our Persians. Now this was the last straw and our Shabbi looked first at Me, then at the risen, felt their pulses and asked them diligently whether they had really been dead, and whether they could not remember something about what had happened to them!

[03\_202,02] But the man said, “Ask this stone, and he will be in the same position to give you an answer as I am! I now know only that a powerful current of water pulled me with it to the sea and then made me so unconscious and then dead that I do not know anything from this moment on what happened to me. I only remember this – but only in the soul – that I quite sadly found myself with my daughters soon after the drowning in the deadly tides on a great meadow and did not know why I was actually so sad. But soon a light cloud came upon us from all sides and I felt so blissful in this light! But we saw no-one except for ourselves, and a sweet sleep came over us in this bliss of ours, and we awoke from that sleep here. Now you know everything that I can tell you – judge for yourselves!

[03\_202,03] There is surely as little doubt that I was dead as that I am now alive! For if you step into the depths of the sea, remain there more than two full hours under the water, and I guarantee you that you will be completely dead in the body after this!”

[03\_202,04] Shabbi says, “Yes, yes, you were completely dead, and the miracle-worker raised you again, simply through his all-powerful word! No, no, the Earth has ever experienced such a thing before! But what now?!”

[03\_202,05] Jurah now calls Shabbi and says to him, “Well, friend Shabbi, what do you say now at this event?”

[03\_202,06] Shabbi says, “What should, or what can one say to this?! Jehovah’s power is working here and nothing else! For that goes too endlessly far over every horizon of human experience and no knowledge has ever scaled this terrible height. Now I am becoming really confused!”

[03\_202,07] I say to Shabbi, “Well friend, how do things look now for the story of the Messiah which the famous wise men from the orient made known in your lands thirty years ago? Do you still consider it to be a fairy tale of astrologers?”

[03\_202,08] For behold, that person who was born then to a tender virgin in a sheep pen in Bethlehem and to whom the three wise men, who you call kings of the stars, brought gifts of gold, frankincense and myrrh is Me – then a new-born child and now a fully-grown man! How do you like the strange coincidence of circumstances, and how do things look to you?

[03\_202,09] There are two other very living witnesses here of the fact that I am certainly the same; one is the Captain Cornelius, the youngest brother of Caesar Augustus, and the other is the supreme governor Cyrenius, who led and assisted My flight to Egypt and who is an older brother of Caesar Augustus! Now that you know these things, tell Me now what you think about the Messiah whom the three astronomer kings announced to you! Is there something in it, or is there nothing in it?"

[03\_202,10] Shabbi says, "Yes, now there is everything in it; but then it certainly seemed like a star king fairy tale! For one must only know our kings of the stars, and one will quite easily understand how they know how to use every new appearance in the sky to their advantage. Firstly they are completely familiar with all the scriptures of their own land and of other lands. They know the Jewish prophets as well as the Indian ones; they know the Sen scrit and Sen ta veista of the Persians, Gebers and Burmese as well as they know our books; they also know the schools of the heathens and their books. Secondly however, no star exists in the sky that they do not know and was not named by them a long time ago.

[03\_202,11] If any star unknown to them appears, for example a comet, well, it is used for all sorts of prophetic interpretations; if the inhabitants do not believe the interpretation, it is taken abroad and will find a place there where the story creates a stir. We enlightened ones know that all too well, and thus the reason is given why at the time the announcement of the prophesied and new-born Messiah of the Jews made no particular impression on us. It was to the material advantage of the astronomer kings, who announced it to us when returning home with terribly great pomp. They took things very seriously; but we have an old saying: He who cries wolf too often will never be believed, even when he speaks the truth!"

[03\_202,12] Who would ever have dreamed then that the astronomer kings could actually finally have discovered something true?!

[03\_202,13] Now the story has become something quite different, and You in Your wisdom will not count our unbelief in those days as a sin, would You?!

## **Chapter 203**

[03\_203,01] I say, "Not quite; but it is also true that the trades people of this world only too often go beyond and disregard all spiritual things a little too easily, which was also the case with you – Am I right or not?"

[03\_203,02] Shabbi says, "yes, eminent friend full of divine power, it is probably true that worldly trade and the treasures of this Earth, their gain and just use gives one a lot to think and to worry about, but one can then easily make all sorts of useful experiences and awakens some dozing spirits in people to all sorts of useful things through well-used wealth, gives man a useful occupation and removes him thereby from lethargy, which normally is the father of all vices and sins.

[03\_203,03] Just look at the priesthood of almost every nation! As long as these people had to work and win their bread like every other person in the sweat of their brow, they were also the best friends of truth and discovered and calculated many things which with good reason still amaze us today. They brought harmony to human thought and established schools for the true education of the human spirit and the recognition of themselves. In those days such priests found the way to God and led their fellow men to the same realisation full of the spirit and seriously good will.

[03\_203,04] But when the people later recognized the great benevolence of the beautiful and

most eminent efforts of the old and true priests more and more and saw their extremely great use, they took all the heavy work of the priests, whom they respected and loved above all else, onto themselves, brought in their tithes and decided that the priests had only to care and work for the human spirit. But then the priesthood soon became lethargic, began to philosophize, walled up the bright truth in dark catacombs and began to feed the gullible people of that time with all sorts of fairy tales and fables; and so the lethargy of the priests became the clear reason for the decay of even the most eminent and divine doctrine by the great and true priest, Moses.

[03\_203,05] Just read Moses and the prophets and compare the present ado of the descendents of Moses and Aaron in Jerusalem, and one will soon and easily find out that they neither believe in Moses nor even less in a god. For if they believed in Moses and in the God that he announced to them, they would not be the most shameful liars and deceivers of the nation which they serve physically and spiritually! But that is all a necessary consequence of calumnious idleness! And so I think that the just wealth in the hands of wise, benevolent and active people is more of a divine temple for the needy people than Solomon's one in Jerusalem!

[03\_203,06] Certainly we trading people do not have much time to devote to all sorts of mystical poetry of the privileged idlers and to complain about how much truth is in it; but we teach the nation to flee idleness and to become true, useful people! So I believe that in this way we are making good our little mistake which you pointed out, that we often hurry up and away from some spiritual things quite frivolously! For I for my part think: It is better to do good by action than to write the most beautiful lessons about it – but to never practice it oneself.

[03\_203,07] What use is our, oh so deep brooding and drivelling however? A mortal will never see behind the true wisdom of God, no, not even lift its outermost veil!

[03\_203,08] But if such a thing is useful for man, God's mercy will awaken another Moses who is a true Messiah, as you now seem to be. He will then certainly lead us in the true wisdom of God, and we will surely accept it as a genuine gift from heaven at any price willingly and gratefully and also be active according to it, because we traders are always good friends of all useful activity for mankind and only use our great earthly wealth to occupy man, which constantly tends towards lethargy and idleness in their nature, with all sorts of good activities for their benefit and for that of others.

[03\_203,09] Tell me, eminent friend, filled with the spirit of God, whether our opinion is good, useful and therefore true, or whether you are in a position to give us an even better one in your wisdom!"

## **Chapter 204**

[03\_204,01] I say, "Oh, not at all! Goodness and truth are the same, whether a man discovers it by active searching or whether it is revealed to him directly by God; for finding the truth oneself is also a revelation from above, but an indirect one, and the means for it was active searching.

[03\_204,02] Through such research the soul frees itself from the rough bond of matter and awakens thereby for moments the divine spirit in itself, or it comes more into the living centre of its heart, to there flows God's light and compassion constantly and ceaselessly and likewise creates for the soul life and spiritual growth, as the sun fills the furrows of the earth with light and warmth and thereby awakes, maintains and encourages the life and flourishing of the plants until a free, independent and fully ripe fruit is created from the plant, whose own

life is no longer dependent on the plant, but persists on itself.

[03\_204,03] When the soul comes into the mentioned living centre of the heart in true, lively moments, it has also reached the revelation of the spirit of God in every human heart and can do nothing else but find the eternally unchanged truth from God in itself. And that is an indirect revelation and differs from the direct revelation only in that God, at the occasion of great darkness of nations, awakens suitable people without their own initiative and leads their soul into the centre of life in order to create eye-opening light again for the other blind people.

[03\_204,04] And there is another difference between the indirect and direct revelation, and this consists of this: The indirect revelation gives the seeker only a correct light on a matter which he particularly wants to understand. It is like a lamp with which one can illuminate dark room quite brightly; but the direct one is like the sun on the brightest midday, whose powerful light illuminates the whole world in all its great and little trenches, so also the direct revelation.

[03\_204,05] This one (the direct revelation compared to the sun) is not only valid for the people to whom it is given, but for all people, and immediately for the nation to which the prophet belongs; but because there are genuine and true prophets called by God, we can also easily imagine that there will also be false ones, and for the following reasons which are easy to understand:

[03\_204,06] A true prophet must come to a sort of esteem among his fellow people; for his prophecies and also his deeds as proof of the divinity of his awakening must create a certain respect among the ordinary everyday person – whether he likes the prophecies or not, and whether they correspond with his earthly interests or not.

[03\_204,07] A prophet, however, grows among people of better sense without his will into an unreachable giant and can never escape the certain pious respect and reverence, no matter how humble he is and must be otherwise.

[03\_204,08] Now, other worldly people see that, whose reason is often very inventive; for there has never been a lack of snake like cleverness among the children of the world. These worldly people also want a reputation and an easily visible earthly gain.

[03\_204,09] They begin to study and often invent things with the help of Satan and make seemingly wise statements so that the lay people do not know how to distinguish in the end between what is true and genuine and what is false and evil.

[03\_204,10] But how can one nevertheless tell a false prophet from a genuine one? Quite easily: in their fruit!

[03\_204,11] For one cannot gather grapes and figs from thorns and thistles!

[03\_204,12] The genuine prophet will never and impossibly be selfish, and any arrogance will be foreign to him. He will probably gratefully accept whatever good and noble hearts give him; but he will never demand fees of anyone because he knows that this is an abomination to God, and because God can keep His servants very well!

[03\_204,13] But the false prophet will allow himself to be paid for every step and deed and for every so-called divine act for the simulated and lied good of humanity. The false prophet will thunder on about the judgment of God and even judge in the name of God with fire and sword; but the genuine prophet will judge no-one, but only advise the sinner to repent and will make no difference between large and small and between respected and non-respected

people. For only God means anything to him and God's word – everything else is a vain madness for him.

[03\_204,14] There will never be a contradiction in the true prophet's speech; but bring speech of the false prophet into the light and it will be crawling with contradictions. No-one can ever offend the true prophet, he will bear everything like a lamb, whatever the world may do to him; he will only rise up in fiery anger against lies and arrogance and beat them down.

[03\_204,15] The false prophet is constantly a deadly enemy of every truth and every better progress in thought and in deed; no-one but he should know anything or have any experience so that everyone is always and in all things forced to seek expensive advice from him for money.

[03\_204,16] The false prophet thinks only about himself; God and His order are annoying and laughable things in which he has not even the smallest spark of faith, therefore he can make a god out of wood and stone with the lightest conscience in the world, however he likes. That then such a god can easily work wonders for the thoroughly blind people through the hands of the false prophet will be very easily understood!"

[03\_204,17] Shabbi says, "Oh, eminent friend, I know, and all of us know, how the false fellows present themselves and how they perform miracles; for me they are beasts and no longer people! For I find in the world no greater shame than if such a spiritual deceiver of the people demands that his unknowing brothers believe something which he laughs about, and personally hardly understands how humans can be so terribly stupid as to accept such a terrible nonsense as pure gold.

[03\_204,18] Oh, eminent friend, what you have said just now, I know very well! But I could not tell the difference between an indirect and direct revelation; but I am glad that what the will of a person has found and discovered through his active investigation is finally also a revelation from above. Naturally not every person can be a prophet for all the people; but if the indirect prophet has found and discovered something very useful in a specifically personal sphere, even if only for the purpose of physical advantage, with time this will also come into use for the benefit of a whole nation, and then the indirect exceptional prophet can be and become a general one!

[03\_204,19] Let's take the certainly pre-flood invention of the plough! This invaluable useful agricultural tool was certainly invented by an active and thinking person on the way of indirect revelation. His name has not been written down through history, it is true, but what an incalculable use his invention has brought to humanity! And so there are a large number of such generally useful inventions of hundreds of tools and implements which have an infinite value. But their inventors were certainly very active, modest and undemanding people, otherwise the scribes would certainly have written down their names just like the names of those who ruled over the people and in general brought them very little use.

[03\_204,20] I am of the opinion that those people are the greatest benefactors of a nation, who they taught to think according to the truth and enriched them with useful inventions!

[03\_204,21] The use of the general, purely spiritual prophets is still very much up in the air these days. They certainly rebuked wild afflictions of the nation and tamed the terrible mischievous wrong-doers. They mostly announced God and His rule and His desire and His intentions in strongly enwrapped words; but the people did not understand them in the clearest sense and therefore still did what they wanted according to their worldly desires and let God and His eminent prophets be good men.

[03\_204,22] This way the obscure paganism was created and with it, all imaginable

variations of darkest superstition, but the plough remained plough and the saw a saw, and the axe an axe – and the heathen, just as the arch-Jew, make equal use of such useful inventions!

[03\_204,23] There is finally the big question of what sort of genuine prophet finally has a more general value for humanity!

[03\_204,24] People think very much, it is true, and understand quite a few things, but to understand a Daniel, or an Isaiah, or a Jeremiah, or even a Song of Solomon – human thought is of no use – it is all in vain! Only God or some spirit of an angel can understand it, or a prophet specially awakened to this purpose. Only these three types of spirits can possibly understand this; for every other spirit it is purely impossible. But now begs the question what a high wisdom is good for if no mortal can understand it!?”

## **Chapter 205**

[03\_205,01] I say, “Friend, look up at the stars! Do you know them and do you understand what they are and why they exist? Should they therefore not exist because no man has been able to understand them so far? Do you understand what the sun and the moon are? Should they therefore not exist because you do not understand them?!”

[03\_205,02] Do you understand the wind, the lightning, the thunder, the rain, the frost, the snow, the ice? Should all that not exist because you and all other people do not understand such things?!”

[03\_205,03] Do you understand the thousand species of animals, their forms and their characteristics? Do you understand the world of plants and their forms? Do you know what light and what heat is?!”

[03\_205,04] Should all that not exist because you and all other people cannot understand it?!”

[03\_205,05] Do you understand life, then, and how you can see, hear, feel, taste and smell? Should man not see, hear, feel, taste and smell because he cannot understand all that?!”

[03\_205,06] But since there are so many things in this material world which humanity can never fully understand, so go and think now a little and then give Me your opinion!”

[03\_205,07] Shabbi says, “Lord and Master full of divine power! I do not need to think it over much, I have already understood everything that you wanted to say to me with this. You wanted to direct me and show me that in investigating the spheres of higher wisdom things are just the same as in the sphere of material creation. We people understand actually nothing of this except the outermost image and what we can perceive with our coarsest material senses and what we can distinguish in the form, the colour, the smell and the taste of created things. Oh, how little and actually nothing man understands and knows, and yet he considers himself to be well-versed in wisdom and is proud of his miserable bit of knowledge! And what is that which he knows? Nothing, but absolutely nothing!”

[03\_205,08] Oh, how blind and foolish are all people! They cannot even manage to see that they are nothing and cannot see or understand that they are nothing and do not see anything. The grass grows, and the seeing and feeling man rejoices in it; but what is involved to create grass and make it grow and in the same way to maintain it always – which mortal can see this?!”

[03\_205,09] Adam, Henoah, Noah, Abraham, Isaac, Jacob, Moses and Elijah were certainly

the wisest men that the Earth has ever borne; they had much of the light of God in them. But how the grass springs up, grows, brings seed, and how the circumstances come together in the seed so that an eternally large number and variety of the same type of grass can come forth – all the named fathers of wisdom had certainly never dreamed about!

[03\_205,10] But we do not even know how the very simplest moss grows and multiplies, and how the little worm writhes in the dust, what can we say then about the elements and about the distant stars?! But since we people know nothing, we know and understand even less who and what the stars are, why and from what they were made!

[03\_205,11] And behold, great and eminent master, you wanted to direct me, by pointing out my complete lack of knowledge, and say: God, the very wisest, places much before the eyes of man and before all his external senses and through these at the same time before the senses of the soul in order to force man to think. But the explanation must be sought by man himself; for if God gave it to him, man would become very idle and in the end would become quite inactive and lazy above all.

[03\_205,12] For what a person has once taken in and understood, his lazy nature has no benefit in any longer, it is amply filled with general experience and needs therefore no new proof any longer. And so surely man would act the same way in the purely spiritual sphere, if he understood as clear as daylight what the great prophets had written from God in the books of wisdom. He would soon go to sleep and in the end not think about anything any more; what should a man think about, if he already understands everything?!

[03\_205,13] God knows therefore very well how He has to maintain the people so that they think, want and finally must be very active; it is the same in all things – beware of idleness!

[03\_205,14] I know see very well that the story of the Messiah and all things concerning him would not have made by far the active impression on me if I had understood a minimum of all the appropriate texts from Isaiah. I would have at most laughed at the three astronomer kings if they had come to me with their mystical tirades of wisdom; and it would have been no better for anyone else who had come to me in the same respect!

[03\_205,15] But since everything has remained for me in a dim belief, I now feel an all the greater blessing because what was so hard and dubious to believe has now spread itself before my eyes so clearly and I now see before me Him for whom all the Jews including me have been waiting for so longingly! Lord and Master, have I understood you or not?"

## **Chapter 206**

[03\_206,01] "Exactly, exactly!", I say, and give him the following question: "Well, dear friend, since you seem to be a very intelligent person in every way before the eyes and ears of man and you judge many things quite correctly and sharply, so tell Me according to your best conviction what you imagine by the Messiah that I am now supposed to be! What purpose then has the present appearance of the Messiah actually?!"

[03\_206,02] Shabbi says, "Yes, most eminent friend, that is a quite strangely captious question, that is, not according to my previous, quite mistaken opinion, as if you wanted to entice from me through incomprehensible miracles and the cleverest questions some sign of enmity towards Romans, but instead purely in respect to the mystical personality of the Messiah himself, about whom Isaiah says highly strange things, which no man can make head nor tail of. For at one moment the Messiah is the son of a king, then a strong and powerful hero, then the son of God, then the son of a virgin! Isaiah says once (Isaiah. 25: 6-

9):

[03\_206,03] On this mountain the Lord of hosts will provide for all peoples a feast of rich food and choice wines, of fat, of marrow, of wine without yeasts. On this mountain he will take away the veil that veils all peoples, the web that is woven over all gentiles. He will destroy death forever. The Lord God will wipe away the tears from all faces; the reproach of his people he will remove from the whole earth; for the Lord has spoken. On that day it will be said: "Behold our God, to whom we looked to save us! This is the Lord for whom we looked; let us rejoice and be glad that he has saved us!"

[03\_206,04] Behold, most eminent and master, those are the very distinctive words of the prophet; but what should one actually make of them? Who and where is the mountain on which the Lord will prepare for us a quite special looking feast of rich food and choice wines, fat, marrow, and again of yeast less wine? Whoever will taste this food must have a very healthy stomach!

[03\_206,05] This meal cannot have a natural sense, only a spiritual one; but who can find this out? Which mountain is this, which the strange fat meal? If you ask me, it's actually a hoax at the cost of mankind! The Lord, that is, according to my understanding of the Messiah, will remove the veil that covers the peoples here on this mountain and take the cover from the face of the gentiles. That would be understandable; but the mountain, the mountain, where is that then, and what is it?

[03\_206,06] That He can swallow up death and will also do it, and take away the dishonor to his nation in all countries, even in our Persia, that is at least clear to me now because I have seen how You called the dead back to life.

[03\_206,07] But then Isaiah on the mountain has the happy people call: That is our God, that is the Lord! Is that the God of Abraham, Isaac and Jacob? If so, then You are therefore the same One who gave the Law to Moses on Sinai; who thundered there: I alone am your God and your Lord, you shall have no other Gods besides me!

[03\_206,08] If Isaiah was with Moses' laws, he could not possibly have allowed another God appear in the Messiah; but since Isaiah explicitly lets Him appear as God, You must then be the same God who on Sinai spoke to Moses!

[03\_206,09] What can You say to me now as a consequence of the statements of the prophets if I now fall before You and begin to worship You loudly as the God of Abraham, Isaac and Jacob?!

## **Chapter 207**

[03\_207,01] I say, "If you believed in the fullest sense actively and had an inner conviction, I could certainly tell you nothing if You began to worship Me as your God in a fitting manner; but since you lack some full spiritual conviction, and least of all in your soul, you would idolise Me just as much as if you showed idolatry to any other human being or a carved image.

[03\_207,02] Whoever wants to worship God truly and fruitfully, must first recognize God most actively in his heart, he must first have God in the spirit and in all truth in the recognition and in the love, only then can he give Him the honor and fully worship Him; without that man would commit an abominable idolatry even with the true God!



[03\_207,03] How can a man worship the only true God in a dignified and effective manner if he has never before recognized Him as to be adored except from hearsay?! What difference will there then be between the worship of the only true God and that of an idol?!

[03\_207,04] True worship of the only true God consists of love for Him and love for our fellow man. But who can love God if he has never recognized Him?

[03\_207,05] Or can a young man ever burn with love for a virgin that he has never seen or recognized? And if he should imagine that there is one somewhere and if he begins to love her powerfully who in reality does not exist at all, then he is a fool and therefore indulges in self-love to the highest degree, and that is an abomination before God.

[03\_207,06] All idolatry is therefore the greatest madness of mankind and a terrible blindness. For in the end the strict idolaters think themselves to be gods and have incense spread around them and have themselves worshipped as gods – and this is Satan's triumph in the human heart! But woe betides those imagined self-worshippers in their utter delusion! Their fate will one day be a very sad; for such arrogance is a worm that never dies, and a fire that never goes out!

[03\_207,07] I tell you: It is Satan's delight, to get the blind people as far as possible away from the order of God through the arrogance planted in them; but if they one day become disciples of his school, he will repudiate them and use them for his lowest and most abominable services, in which they have to remain for eternity according to his most evil will!

[03\_207,08] Satan, as Prince of Darkness, allows man to be exalted to gods here only to degrade them to become one day his lowest most horrible creatures.

[03\_207,09] But God demands here a wise and humble heart in order to lift man even higher and to give him greater bliss.

[03\_207,10] Such power will, of course, be taken from Satan and the people will be able to act fully independently and free according to their will; thereby the good will shine all the more, and those who are themselves evil will end up in even worse and lower parts of hell; for their evilness will not be recorded on Satan's ledger but on their very own, and they will be dealt with all the more harshly by Satan and his servants.

[03\_207,11] It is, therefore, every man's foremost duty, in all humility of his heart to seek God in spirit and in truth, and only after he has found Him to worship God also in spirit and in truth.

[03\_207,12] But the main prayer should consist of the humble heart remaining humble and loving one's neighbor more than oneself, but God above all as the one true Father of all people and angels!

[03\_207,13] But no one can love God in his dark flesh while at the same time hating his brother; for how could someone possibly love God, Whom he does not see, while not loving his brother, whom he sees?

[03\_207,14] But it is by no means enough to say: I love my neighbor and am very friendly to him! The true and only valid love before God must consist of deeds when the neighbor needs them, spiritually or physically. This love is the magic key to the light from God in one's own heart.

[03\_207,15] I tell you and your companions: Had you not found that golden key and accepted it in your heart, you would never have found the way here. But the significance of you and

your companions' coming here, although it happened through a mighty storm in outward life, you are now beginning to suspect, - but you will presently be led into the true light. Once you have recognized Me fully, you will also understand whether I deserve to be worshipped or not."

## Chapter 208

[03\_208,01] At these words of Mine the Persians become very contemplative, and Jurah says to his companions, while I turned to the three who had been risen from the dead and had them physically looked after, "Friends! He gives a very strange speech which sounds even more wonderful than his deeds which can be seen, although they are of a type about which we have never seen anything similar. But one miracle always looks like another, and the inexperienced person in this area is blind and does not look where he should see the best and brightest! The healing of our jeweller is certainly extremely surprising, but perhaps it is not impossible that it can be performed in a natural way. We certainly do not know how such a thing would be possible, but we know from experience how the Indians heal the bite of the most poisonous snake without herbs and juice and oil. He has healed these two without herbs, juice and oil too, how, we do not know and neither can we know!

[03\_208,02] The three who were drowned have truly been brought back to life again, but it still leaves much to be proved whether they were really completely dead, or whether they were not pretending to be drowned! In brief, the deeds do not prove everything by any means! But his powerful word proves more in my opinion than both the miracles, for no mortal tongue speaks so infinitely wisely and eternally true! Just think, Shabbi, about the explanation of the only true worship of God, and you will see what an all-encompassing wisdom lays in it, that proves to me something enormous, yes, even something that I hardly dare to say!"

[03\_208,03] Quite surprised, Shabbi asks, "Well, what is it then that you hardly dare to say?"

[03\_208,04] Jurah says, "Just deliberate it yourself, and you can name me anything if you do not soon come to the same conclusion!" Here Shabbi begins to think deeply and nonetheless does not know very well what he should actually make of the question of Jurah.

[03\_208,05] After a while Shabbi says to Jurah, "I would like to say something to you and I believe that a very unusual thing will come to light, but it is and remains very daring! Just think, if now almost without a doubt this is the Messiah, then he is not only the very simple person according to Isaiah who has spoken to us here, but instead also God according to His soul, the Only True One of eternity! But if it is so, what then with us? How will we weak people stand before Him, the Almightyest? What will we do next, where will we go?"

[03\_208,06] Jurah says, "Yes, that is my worry too and now my greatest concern! I suspect that something will come to the brightest light here, only I do not understand the high heathen; for they seem to hang on his every word as on their own lives!"

[03\_208,07] Shabbi says, "Did you hear what is written in Isaiah: 'And He will take away the cloak that covers the gentiles!' That means as much as: He has already revealed himself to these first heathens! They already know what He is and are therefore disposed towards him with reverence. They will soon have the fullest conviction that He, as the Almighty of eternity, can scatter them for eternity with one breath, like loose chaff, and therefore they have the most endless respect for Him, and as it seems to me, they have already been won over by Him and the good Jews are free! That is my opinion!

[03\_208,08] And then later it also says in the prophet: 'And the Lord will wipe tears away from all faces and will remove the disgrace of His people from all the Earth!' That means: certainly us too, who are in Persia; only we will now obviously not be the first for whom He will do this, but nonetheless our turn will come, and this seems to be the moment in which He has thought about the Jews in other lands. He made a start with us to dry our tears and to remove our disgrace! As far as our worldly situation is concerned we are exceptionally in such a good situation that we do not have any cause to cry tears of need in foreign lands, and we suffer no disgrace; but thousands of our brothers and sisters live there who suffer great need nonetheless. They are often cruelly despised by the heathens and looked down on by everyone; but we are well in the position to help them all and to dry their tears in His name and from their faces and to remove their long-lasting disgrace! Therefore the Lord seems to us, who now obviously is here, to have saved on this modest mountain, in order to use us as His tools among those who live in foreign lands. That is my opinion in all things. And now speak, my friend!"

[03\_208,09] Jurah says, "Yes, you have hit the nail on the head in my opinion! Things will behave exactly in that way! But since now quite certainly everything must behave this way, the great and significant question comes again: How will we draw near to Him, since we are stuck in over our heads in sin? And yet it is written: No-one may draw near to God who has a sin in him! We will be many times over unclean! Where will we be able to purify ourselves? Where is he who will take a suitable sacrifice from us that will clean us from our sins before God?!"

#### Chapter 209

[03\_209,01] Now I step up to them again and say: "I Myself; and just as I could say to the dead: 'Awake from death and live!' just as effectively and validly I can say to you: 'Be pure, and all your sins are forgiven!' and you are now pure and without sin before Me. Do you now believe this?"

[03\_209,02] Jurah and Shabbi say, "Lord, we believe it! For according to Your eternally most holy advice things happened for the healing of all Jews and heathens, so let us poor sinners be merciful and full of Your mildness and compassion before You! Oh Lord, be with us and from now on with the spirit of all those who have been awoken to eternal life through You, now, as in all eternity of eternity! But now, Lord, since we have recognized You and now are devoted to You in our hearts in the fullest love, let us give air to our hearts and worship You most fervently and in the full contrition of our mind!"

[03\_209,03] I say, "My dear friends and brothers that cannot be! You have read what My spirit spoke through the mouth of the prophet when he said: This nation honors Me with their lips; but its heart is far from Me! And I Myself repeat it to you: Every kind of pure lip prayer is an abomination before Me!

[03\_209,04] Be truly reasonable and have a decent heart, do good deeds to everyone who needs your help! Yes, even do good to your enemies, and bless those who curse you! In this way you will resemble Me, for I let My sun shine on the good and the bad, and My worst enemies are daily covered with good deeds from My all-powerful hand; but My whip is only used on extreme evil doers. Yes, I say to you: You are all children of My heart and brothers of My soul. Therefore, if you pray, do not pray like the heathens and the Pharisees with their lips, using words formed by the fleshly tongue, but instead pray as I have told you, in the spirit and in truth, through living works and deeds of love towards your neighbor, then every word in My name will be a true prayer that I will always and without a doubt hear; but the sigh of lips I will never hear! Do you understand well what I have just said?"

[03\_209,05] Shabbi says, "Oh Lord, You are so different to what we imagined! Who should not be able to love You above all else, who has once recognized You?! You are Yourself love and the greatest gentleness, and how endlessly far from every night and darkness is Your most holy teaching, and how easily understandable is every word from Your mouth! Yes, only now do we fully believe that You are truly the expected Messiah, and there is no other besides You!"

[03\_209,06] I say, "All right, all right, My dear friends! I knew you and led you on the road to Me as was shown to the prophet Elijah. In the mighty storm was My will, in the fire My power; but in the gentle rustling I am Myself. And thus, in order to come to Me, you had to go through a very mighty storm and through water and fire. But now you are with Me, having found Me, for Whom you have looked for such a long time. Difficult as I am to find by many a human being, yet once I have been found it is many times more difficult to lose Me! Those who have seized Me in their hearts will also be seized by Me; however, he who has seized Me can indeed let go of Me again, but I shall never let go of him again. For My love does not last only for a while but forever, and who has received it into his heart can never be separated from Me. For My love keeps a tight rein on him forever, so that he can never go completely astray from Me. And so it will be also with you. You will certainly be placed in situations and worldly circumstances where you will find it somewhat difficult to bear witness to My name and remain steadfast in the faith - for before long things will happen, because they have to happen, which will cause you to become faint-hearted where I am concerned. - but I will strengthen you again at the right moment and fully enlighten you in the little chambers of your heart. Then you will never come into temptation for the sake of My name, but henceforth you will remain in My love and My power.

[03\_209,07] But now something else. You will return to Persia. When you are there again shortly, preach faithfully, without adding anything, of what you have met with here and all that has happened to you here for the salvation of all men on earth. In this way you also become workers in My vineyard. Preach it also to your king so that he will know what to do!" He should give up dark paganism and should never listen to the deceiving words of the magicians who call themselves the priests of God and are basically the servants and slaves of hell. He should also drive the terrible apostles from Jerusalem out of the land, who cross the lands and seas in order to make Jews of the heathens; and once they have made any heathen into a Jew, he is then many times more a servant of hell than he was as a heathen. Besides such remarks the terrible apostles of Jerusalem also sow bad rumours like that about the cruelty of the Romans, which you openly confessed to us, that you acted so terribly careful towards Me out of fear of the Romans!

[03\_209,08] Therefore in order to counter all this evil I called you out of your land before many thousands of thousands, in order to lay this easy duty on your shoulders, as you possess the fullest power and means to complete it in abundance! Your reward will not be little in My eternal kingdom one day.

[03\_209,09] You now know what you have to do in My name, and besides also in the name of the Romans who are being very shamefully slandered there; do not lack in good will, industriousness and action, and I will also let nothing lack for you!

[03\_209,10] But now I see Mark coming out. He will invite us to an evening meal that today will happen a few hours later than normally; but the storm is to blame for that. The hail has damaged many benches slightly; these had to be repaired again. But now everything is in the best order again, and the food has been very well and richly prepared, and so we will now tuck in again after another great work!"

## Chapter 210

[03\_210,01] Now our old inn-keeper Mark came and said to Me, “Lord and Master, the evening meal is prepared; if it suits You, I will have it set out on the repaired tables immediately!?”

[03\_210,02] I say, “Do that, for today even I am already quite hungry and I am looking forward to a good fish, a good piece of bread and a pure and good wine!

[03\_210,03] But both your sons should have a look at the sea by the beach! Some corpses are floating in the sea; they are some poor Jews with their wives and children. I do not want them or anyone else to find death while I am here. The sea is calm as glass, and the stars are shining particularly brightly today. Your sons will easily achieve this task, and all the more so because they can be supported by the sailors of Kisjonah’s, Ebahl of Genezareth and by Cornelius’ sailors. About nine people are floating at most an hour and a half away from the shore, they should be brought here; but they must then be laid face down on a sloping ground and stay there until the morning! I will only raise them tomorrow!”

[03\_210,04] Mark asks, “Lord, why not today then, why only tomorrow?”

[03\_210,05] I say, “Friend Mark, do not worry! I know why the grass that will colour the pastures green next year has not grown this year! Therefore do not worry about this, for I understand the order much better than you, My dearest Mark! Go now and ensure that everything is brought into order which can be done!”

[03\_210,06] Mark goes, and immediately has the dishes brought to the tables, and also tells his sons their task, who immediately board a big boat and ask the other previously mentioned sailors for their help.

[03\_210,07] But we leave our spot and head for our tables which had been occupied in the familiar order; the three risen people with the woman, however, go to Mark’s house, where they receive food, drink and a good bed for the night – and that is all according to My will, in order to strengthen them for the morning.

[03\_210,08] When we get to the tables, the inhabitants of Ouran’s tents begin to come out into the daylight and to look around for the tables designated for them.

[03\_210,09] Here Jarah plucks My clothing and says, “Lord, my constantly greater love, look over there, where the brave fighters for Your kingdom now begin to creep out into the open air, driven by hunger from their hiding places! Truly, there are very few spirits there apart from Mathael! Oh, it was so comical to see how the sight of the first pound-weight ball of hail that fell drove the fifty Pharisees with great haste into the great tents!

[03\_210,10] They knew as well as I that You are the most certain protector against every adversity, nevertheless they became poor in faith and very hesitant and sought material protection. Now they are obviously ashamed that they did this, and do not really dare, as it seems to me, to come before Your eyes, oh Lord! Well, Mathael would have stayed with his companions; but he had to follow his young, very beautiful royal wife. So he can be forgiven, in my opinion, but the weak trust and small faith was the fault of the others, and I cannot therefore respect them very much.”

[03\_210,11] I say, “You are quite right, My little daughter; but let’s leave them who are still weak in one thing or another – time and multiple experiences will make them stronger in everything! Just think how much you have experienced at My side, and you can therefore easily possess more courage; but these have experienced much less, and therefore their

fear was greater than their trust. But in the future they will also be more trusting. Do you understand that?"

[03\_210,12] Jarah says, "Yes, I understand that for sure, but I also know how everyone in Genezareth experienced just as much as I did, and yet at the beginning no-one but I dared to walk on the water with You, not even Your disciples! Where then lay the lesser trust?"

[03\_210,13] I say, "Again in your greater experience; for My angel carried you visibly in his hands, and you had experiences that no person until now has ever made. And in addition you had certainly the greatest and most powerful love for Me, in which the greatest trust also reigns.

[03\_210,14] Therefore do not wonder too much why your trust in Me is stronger than that of other people, for your great love gives you this!

[03\_210,15] But, as I already hinted to you in Genezareth, in several years you will have to face many temptations with which you will have to fight, despite the great trust in Me. But through the power and strength of My name you will defeat all temptations and will from then on walk freely in My light.

[03\_210,16] For what a person wants to have freely for himself from Me, he must fight for it with his own strength! You, My dearest little daughter, have not yet fought any fight yourself, and the actual time and the true opportunity was not there; that will only happen for every man when My work is completed on this Earth.

[03\_210,17] I am only the sower and I lay the good grain in the living field of your hearts. The seed will only sprout there, and then become capable of producing the most blessed fruit; only then will you have to care for the fruit yourself on your own soil with some effort and self-denial! Truly he who brings the fruit that I sowed in his heart purely and richly into the barns of My spirit that I built within him, will be blessed! Truly, he will never feel hunger or thirst!

[03\_210,18] Therefore what you, My dearest Jarah, have now, is only the seed laid by Me in your heart. After several years it will be there as a field of waving corn and faced with all sorts of storms; but then you must powerfully and trustingly protect the waving field from the threatening storms through the self-denying love for Me, so that it does not come to destructive ruin and destroy the magnificent field of corn that I Myself have sown! For once a dominant storm comes across such a field, it is almost impossible to hold it back.

[03\_210,19] You will still remember several weeks ago how I established a garden for you in Genezareth and filled it with all sorts of useful plants!? The plants grow well and very luxuriantly; but the little garden and the plants must be cared for, the weeds wherever they shoot up must be taken out, and if it is very hot and dry, the watering can cannot be neglected.

[03\_210,20] And behold, I have also laid such a garden in your heart and have filled it richly with all sorts of useful growths; the waiting and further care of this garden is your job alone. If you pay all attention and all industriousness to the care of this little garden, you will soon be able to harvest it richly! Do you understand this image well?"

[03\_210,21] Jarah says, "Yes, Lord, my only love, I understand it completely, but I could become sad about it because I still have to withstand some storms before the harvest! But I hope and believe: You will not let Your poor maid be destroyed if she calls out to You for help in her affliction; for You have heard my pleading and listened when I did not see and recognize You as I do now!"

[03\_210,22] I say, "Everyone that recognizes Me and calls Me in their heart and trusts in the power of My name will never come to damage and shame in all eternity; you can be fully assured of that! But now we must sit down at the tables and eat was has been placed on them!"

## Chapter 211

[03\_211,01] Then we all head quickly to the tables and consume our meal. This time there was no talking during the meal; but after the wine had been enjoyed, it began to get very lively in the company. Beside the table at which I was sitting with Cyrenius, Cornelius, Faustus and Julius, with My disciples, with Ebahl, Jarah, Kisjonah, Philopold, with Ouran, Helena, Mathael and his companions, with the angel Raphael and the boy Josoe, a new table had been set up for our Persians; all the other guests that we already knew sat at tables which had been specially set up for them, according to how they, as we knew, belonged together in society.

[03\_211,02] But everyone wondered at the pleasantly warm evening after such a terrible storm; and in particular they wondered at the complete dryness of the ground where only a few hours before the water had been a few shoes' high. Ouran asked Me what we would do about accommodation for the night for so many people. He was willing to take in as many as his tents would hold, but since we were dealing with the accommodation of several hundred, his tents would not be enough by far!

[03\_211,03] I said, "Friend! Adam and his first descendents had neither tents nor huts nor houses comfortable for anything; the ground of the Earth and a shady tree was their all, and they spent very many nights under the open sky and were healthy and strong. They did not have even a cover for their body; a wreath of fig leaves to cover their private parts was their entire clothing, and they all reached an age of several hundred years! But now people have discovered all sorts of comforts of life and have created many hundred thousands of paradises for a lost earthly one, and behold, now reaching the age of a hundred has become a miracle!

[03\_211,04] Look, the effeminacy of man is to blame, who distance themselves from the nature of this world, which has the designation in all things to bear the people and to feed them and to keep them strong and healthy!

[03\_211,05] Therefore, My Ouran, do not worry about shelter for all these many guests; the good and healthy ground will accommodate them all very well! Whoever is overcome by sleep can rest very well on a pillow of stone; if the stone beneath his head annoys him, then the person is no longer tired and too much in need of rest, and then he can stand up again and go to work!

[03\_211,06] Soft beds make people soft and take away the necessary strength of their limbs, and a too long sleep weakens the soul and the muscles of the body. The nature of a person is like an infant whom nothing feeds as well as the mother's breast; and those children who received food from the breast of the strong mother for a long time – assuming that she is as healthy and unspoiled as Eve – become as strong as giants and the battle with a lion will not tire them out.

[03\_211,07] To the same extent the nature of this Earth is a true mother's breast for man, if they do not distance themselves from it through all sorts of unnecessary softeners. But once the people have distanced themselves from this great mother's breast and isolated themselves from her strong influence, then if they ever have to come to a breast that is rich

in milk, they act in the same way as a grown man if he has to drink the milk from a mother. He is so disgusted he could throw up. What strengthened him as a child and fed him in the best way makes him sick and nauseous as an adult who has long grown away from his mother's breast.

[03\_211,08] Now, man cannot always drink on his mother's breast to get strength and life for his muscles; but he should never distance himself too much from the breast of Mother Earth if he wants to become healthy, strong and old in the body.

[03\_211,09] Moses said, "Honor your father and mother, that your days may be long and healthy on the Earth! With this Moses not only described the biological father and mother, but just as well the Earth and its constant life-giving power. Man should not turn his back on this, but instead keep it in high respect, and he will receive every blessing for that which Moses physically prophesied. The respect for the physical father and mother is good and necessary when the circumstances are according and seemly; but if what Moses prophesied is the word of God, then it must also have a general and uninterrupted effect like the sunlight!

[03\_211,10] But if Moses' prophecy is only limited to the fact that only those who respect their parents have to maintain a long life and health on the Earth, then things obviously look very bad for those who have often lost this in the cradle and were then brought up by strangers! How should they respect their true parents whom they have never known?!

[03\_211,11] Many children are often found on paths and streets; cruel mothers have conceived them in their lust and thrown them out somewhere soon after their birth. Such foundlings are often taken in by some warm-hearted and compassionate person and looked after; they then owe all their love and respect to these people. Moses says nothing about such adoptive parents, instead only about really true parents!

[03\_211,12] But now the well-brought up foundling cannot possibly honor his true parents, because he firstly does not know them at all, and even if he did, he would secondly truly have no obligation before God or before all people to respect them, who conceived him through sinful lust and who, when he was born, immediately gave him over to death. But because such a person then according to Moses cannot possibly love and respect his true parents, would he then have no claim on Moses' prophecy? Oh, would this then be very pretty indeed and would it be terrible as the word of God!

[03\_211,13] And then there are parents who bring their children up in all things that can only be called bad. Already in the cradle they plant a genuine satanic arrogance in them and teach them to be hard and insensitive to everyone; such tiger parents teach their children at an early age to be cheeky, liars and deceivers! Should Moses really have meant his commandment for such children who respect their vicious parents with all badness and evil because the parents want this from their children?

[03\_211,14] What do the children of thieves, robbers and murderers really owe their parents? They can only naturally honor their parents if they are the same as their parents to a very great degree and do what their parents always do, like: through theft, robbery and murder of foreign travellers! Can Moses' prophecy really apply effectively to such children as well?

[03\_211,15] The only somewhat clear world reason must tell you that such a prophecy along with the Law of Moses would be a scandal of the first category for all divine wisdom! How can God, the highly wise, give a law as a consequence of which even an angel in a fleshly body would have to owe love and all honor to parents who incarnated from the lowest hell?!

[03\_211,16] You see that Moses' Law, seen from this point of view, would be the greatest and craziest nonsense!



[03\_211,17] So on the one hand it is clear and proven that everything that Moses said and decided is the pure word of God and therefore can eternally hide no nonsense in itself; but on the other hand, if one examines and observes Moses' Law in the old familiar and foolish way, as it has been examined and observed so far, it must be the most obvious nonsense before the judge's seat of all better human reason!

[03\_211,18] Wherein lies the reason then that the Law of Moses, as it has been observed so far, must be nonsense despite the purely divine origin? It lies in the powerful misunderstanding of what Moses showed mainly with this Law, the general parents of the great nature, namely the Earth, as the created world for the human race as father, and its lap, from which countless children of all types and sort are born, as the true mother! These original parents should constantly be honored and obeyed by man, and his back should never be turned to them in an effeminate way. Only then he will receive a long life in a healthy body and also a true well-being.

[03\_211,19] A diligent person can also learn from these old parents the most goodness, greatness and truth, and build a great ladder on which the original father Jacob saw the angels of heaven climbing up and down. Whoever seriously researches nature will force many blessings to come into the light for himself and for his brothers for their well-being.

[03\_211,20] Therefore, My dear Ouran, do not be afraid if you have to spend a night in the lap of your old physical mother – nothing bad will happen to you!"

## **Chapter 212**

[03\_212,01] Ouran is now quite contented and says that he has never heard anything as truly and practically wise, and he will also follow this advice very carefully. But most of all our Persians are amazed.

[03\_212,02] Jurah says, "Yes, that is a light from above; for no mortal has ever discovered that! So I would like to have all Ten Commandments explained to me! Things are so close and so clear, and we have never been able to reveal them with all our sharpness of reason! But I must ask something nonetheless!"

[03\_212,03] Shabbi says, "I truly do not know about which point there could still be any more question!?"

[03\_212,04] Jurah says, "Don't you know then that as far as the obligations of the children towards their parents are concerned, there has long been a new law, according to which a son or a daughter would do better to lay a sacrifice in the temple than to honor his father and mother?! This new law does not replace the old, it is true, but it represents a better means to achieve the prophecy of Moses than Moses' Law itself. But I would like to speak to the primary law-giver himself, since the extraordinary circumstances have now come together so wonderfully, and learn what the Lord says to such a new law!

[03\_212,05] On the one hand, if a child has very bad and corrupt parents, this law seems to me to be correct; but if a child who is frivolous in nature has very good and worthy parents, who deserve all respect, love and honor from their children before God and all people, then this law, which seems very grabby like the temple, is not correct at all. The whole law has a strongly human smell, and there is very little divinity in it; but there again is another law which says: 'Those who sit on the chairs of Moses and Aaron, those you should always listen to and do what they command! '

[03\_212,06] But this law is a real camel on which the Pharisees have already brought many false and bad wares disguised as genuine to the temple, and the nation must buy it for the very high price of their moral freedom as completely genuine. That is a bad thing, and such a law which only gives certain people the privileges seems to me like a hellish hole through which Satan always has an entrance to holiness; for these privileged holy people overstrain themselves, are surrounded in the beginning quite piously with a cover of a holy nimbus of a prophet, but then later they become seriously domineering and super-tyrannical, arrogant and extremely proud – but still sit on the chairs of Moses and Aaron! But I think, brother – you know, just between us – here Satan might as well take possession of these holy chairs! And such true representatives of Satan on the chairs of Moses and Aaron have introduced many evil human statutes replacing the divine, and we have to taste them because the camel-like law of hell orders us to listen to them who sit on the holy chairs and to do what they command.

[03\_212,07] Yes, the law in itself would be quite in order if one had the assurance that only the most worthy followers of Aaron and Moses would be preaching on the holy chairs; but what a true dragon nation has sat on the chairs and thrown the most indignant laws into the eyes of the seeing people like rough sand so that the largest part would go blind! And such laws transcending all craziness exists then for the greatest torture for humanity, and no-one trusts themselves any longer to shake off this yoke. Then in the end pure reason begs the question whether God knows anything about it, or whether there is a god at all who can see such an abomination in his sanctuary!

[03\_212,08] Well, such a revelation from Him would certainly be in the best position to show us the purest and truest content, and I would like to now ask Him a question right away! What do you think, should I risk it or not?"

## **Chapter 213**

[03\_213,01] I immediately answer instead of Shabbi and say, "Listen, My friend Jurah, your question is just and of great importance; you do not need to repeat it to Me for I know anyway what is bothering you!

[03\_213,02] You see, it is true that there is a commandment, but only since the time of the judges, where it is commanded from the mouth of a seer to listen to those who sit on the chairs of Moses and Aaron and to do what they order from the spirit of the Lord; but only if their works are good. If their works are bad, they should be pushed off the chairs by the most worthy descendents of Levi.

[03\_213,03] But those on the mentioned chairs knew very well how to disguise their deeds. Instead of the worthy descendents of Aaron and Moses only vicious wolves sat and are still sitting on the holy chairs and as such they have scattered laws among the people as divine will, before which the world even must shudder!

[03\_213,04] But think back to how often I have let these false descendents of Moses and Aaron be chastised through the mouth of the holy prophets, and how often I have tamed them with the sharpest rod! But what good did it do? Things became better for a time; but soon after they became worse than before, until it has now become so bad that it can never get any worse. They have filled the barrel with every vice, and only a few drops more and it will immediately begin to overflow and will destroy them all like Noah's flood; of that you can be fully assured!

[03\_213,05] But like many, the law of sacrifices in the temple has also replaced Moses' law

concerning the obligations of children towards their parents. At the beginning it looked very good and just appearance and concerned only those children whose parents – as was often the case – were true throw-backs of humanity. But these strangely often had very good and honest children, who devotionally saw and knew the cardinal sins of their biological parents very well. The demands which their evil parents placed on them made their hairs stand on end; but in the misunderstood Law of Moses it was written that they should honor their parents above all through obedience!

[03\_213,06] For such reasons, at the time when the temple was still good, such unhappy children asked in the temple what they should do, and said: 'It is in any case true that Moses commanded from God to obey the parents and to respect them highly and to honor them all one's life, so that one would live long and things would go well on Earth; but Moses also commanded not to kill, not to steal, to speak no untruths, to commit no indecent acts with virgins and even less to covet the neighbor's wife. But their terrible parents now demand such things from them! What should they do now in order not to sin against Moses' commandments?'

[03\_213,07] Then the High Priest, filled with the spirit of God, spoke: Leave these parents of yours, sacrifice a gift instead of the bad obedience, and pray to God, and it will be better for you and also through the mercy from above for your undutiful parents!

[03\_213,08] And then it happened that such children left their wicked parents, brought a sacrifice to the temple for themselves and for their terrible parents and then sought to enter service with good people in order to lead a life pleasing to God.

[03\_213,09] So far and in this much the law was entirely of divine origin. But with time the vicious wolves who sat in sheep's clothing on the chairs of Moses and Aaron generalized this law, and then even the undutiful children of quite good and honest parents could buy themselves free of obedience towards their parents through sacrifices, in order to then be able to sin quite freely and without a conscience!

[03\_213,10] In this way the double commandment of God was also twice suppressed and in its place a purely hellishly human statute was set which naturally must be an abomination before God because it is quite against His order; for only a somewhat pure-thinking person must see at first glance that such a statute can never be divine, but only of a hellish and satanic origin! In any case, this all shall soon have an end, and then there will not be much more to strive against.

[03\_213,11] Otherwise it is surely in order that a weak man lets himself be led by a strong man! But parents are always stronger than their children; and it is therefore quite in order that the children let themselves be led by their parents; but if the weak man notices that the strong man wants to throw him off a deadly precipice, the weak man would do well to get away from the strong man and find himself a safe place.

[03\_213,12] Incidentally only he is entirely fulfilling the Law of Moses, who behaves as I showed the old king Ouran perfectly clear earlier. Did you understand that now?"

## **Chapter 214**

[03\_214,01] Says Jurah, "Well yes, here is light, love and the highest truth concentrated together in one spot! Yes, Lord and Master of eternity, I would truly like to have a little light shed on the whole of Moses' Law that way, and then we could live and move quite unchangingly firmly in Your eternal order! Then afterwards Satan would certainly no longer

find any hole through which he could sneak into Your brightly-lit kingdom like a wolf in sheep's clothing and make human statutes out of Your holiest commandments!"

[03\_214,02] I say: "My friend, the hour has not yet arrived in which the dark prince of the world will be judged; but it is very close! But when he will be judged, there will nonetheless be only too soon people who will behave even worse with My purest laws than Satan himself. Light will always have to fight darkness on this Earth!"

[03\_214,03] Jurah says, "Lord, but why? If all people would only recognize the light as I do now, Satan and all his malice will be eternally put out of work on this Earth! It will have to be certain and unchangeable through all time that our children and children of our children will then be brought up in the same light with the best conscience and will remain in it until the end of the world, just as it can be accepted certainly and unchangeably that two units of the same type and another two units of the same type will always make four units of the same type for all time! No man doubts that on the whole Earth, because it is an irrevocable and tangible truth. Your illumination of the Ten Commandments of Moses makes the same into a mathematical principle. But if so, to whom would it then remotely occur to call into question such truth?!

[03\_214,04] But as no-one could doubt that any longer, he would have to also act as a consequence of such a clearly recognized truth, otherwise he would have to appear as the sheerest idiot or he would hear this said about him from every sensible person's mouth!

[03\_214,05] But of course, if the holiest and most important truths for us people are constantly given in a certain puzzling cloak and man can often interpret what he likes, then there are certainly a huge number of liars, through whom Satan and his terrible entourage can keep his totally free movement in the company of people.

[03\_214,06] Therefore give us, most eminent Lord and Master, the truth clearly and openly, so that in future any approach by Satan towards man will be barred by the strong wall of the most unchangeable truth.

[03\_214,07] I want to mention as an example just that Law of Moses, through which he forbids unchastity as a sin. What actually is unchastity then? Does this only consist of sleeping with a woman with an unwashed body and then not washing again after the act? Or does it mean the desirous lasciviousness and sleeping with a woman, a virgin, a whore, a concubine or a young widow?

[03\_214,08] Does blind fornication belong in this category, or even the mute, sodomite sin, or even if one has something with the very desirous wife of another husband? Should one, in order to be fully chaste, totally suppress this most powerful of all natural impulses? But if that is so, then the marriage bed certainly nothing other than a workplace for unchastity which is accepted in society; for who can guarantee us that the man does not sleep with his lush wife more often than is necessary to create a fruit?!

[03\_214,09] I have seen and known people who one could call true people of gold as far as goodness, love, patience, kindness and compassion is concerned; but in the vexed question of chastity they were and remain weak. They did everything, it is true, to become stronger in this area, but it was not in their nature, not even when the natural, full impotence fell on them; a lush virgin still made the same lustful impression on them.

[03\_214,10] And on the other hand I have seen and known people who remained as cold as a stone at the greatest female beauty, true examples of chastity, but otherwise in their lives they were insensitive to everything! Nothing moved them! Affliction and misery of the poor were laughable things for them, tears of suffering were tricks to wake sympathy; a woman

was contemptible to them and very easy to do without, something which had no other purpose in the world than a field for the sowing of any kind of grain. They found marriage to be one of the most laughable institutions in human society. In their opinion all healthy women should be locked up in a great building and let strong men well capable of producing heirs sleep with them so that only beautiful, healthy and strong people would be created; but the ugly and weak women should be weeded out or used for the lowest jobs like cattle and work until they perish! Those are facts that I have experienced!

[03\_214,11] Now I ask whether people who are weak in chastity do not have a very great advantage over the ice-cold heathens of chastity in the eyes of every man! As far as I am concerned, they do! Well, I do not know how things stand for You, most eminent Lord and Master, and nor can I know. In order to come into a sort of order in these points which are forbidden by Moses as a consequence, in order not to be in the constant fear of having sinned before God with such an act, and if the act is always a sin, then You, oh Lord and Master, will certainly know some medicine against it through which one can drive out the desire and the pressure like a cold! For there is nothing more miserable for an honest person than to be dragged by the hair to sin by a certain side; nature forces the flesh with an irresistible power, and if one falls through the free air as a normal body, then one has also committed a deadly sin! That is then a little too strict, particularly for a person who for the sake of God has carried his head and heart always in the right place as far as possible. Therefore, Lord and Master, I would like to have a clear explanation about this from You! For that seems to me to be at least one of the prickliest points!"

## **Chapter 215**

[03\_215,01] I say, "If the life of a person is no flirting joke, but instead a very holy earnest, the act of creation can also be no flirtation, but also only a very sacred seriousness. Understand the reason, and you will soon within you clearly comprehend all of it.

[03\_215,02] The pleasant sensations of the act itself should not be the motive for the action, but alone that a human being is conceived!

**[03\_215,03]** If you grasp this, you will soon find that the pleasant sensations are only accompaniments which facilitate the begetting of man in the nature of the flesh. If you are urged on by the main reason, then go and act and you will commit no sin. But there are nevertheless some points to be properly considered.

[03\_215,04] This act must not happen outside the sphere of true love for one's neighbor; but a main reason for true love for one's neighbor is this: Do to your neighbors what you would have them do unto you!

**[03\_215,05]** Well, suppose you had a blossoming daughter who is a joy to your fatherly heart. You will care for nothing more than for the true happiness of your most beloved daughter. Your daughter may be mature and, therefore, capable of conception, but how would you feel if an otherwise healthy man came, driven by the urge to beget a child with a virgin, and by force begot a fruit with your daughter?

[03\_215,06] You see, that would fill you with a fearful rage against such an offender, and you would never again let him out of your sight without the sharpest possible chastisement!

[03\_215,07] And nonetheless this person would have committed no sin against decency because he was seriously urged not to sow his seed outside a good vessel, whereby a

possibility of conceiving a person would be cut off. But the act is nonetheless sinful, on the other hand, because true neighborly love was grossly violated!

[03\_215,08] Imagine that a serious desire meets you abroad, you met a woman there on a field, and you persuaded her through money and words to give in to your desire, and the woman agreed, you would have not committed a sin against decency, nor adultery, even if the person was the proper wife of a man. But if you had thought about what great and highly dismal embarrassment and prosecutions the woman would suffer if her husband said to her: Woman, speak truly, who laid this seed in you, since I have not touched you since this or that time? You see that you have destroyed the domestic peace between the married couple; that is a crude sin against love for one's neighbor! For you should have been able to save yourself for a more decent opportunity even if your desire was serious and not mere lustful passion.

[03\_215,09] You can see from this that a man, at such an otherwise very correct act not contradicting true chastity, must consider all other human side circumstances, if he does not want to sin against some law.

[03\_215,10] But a man can commit unchastity as well with his wife as with a whore and even worse. For with a whore there is nothing left to ruin, because everything has already been ruined anyway; but a wife can become overexcited and thereby run into a passionate desire, whereby she then can become a much greater whore than a single woman.

[03\_215,11] Whoever lies with a single woman sins against chastity because his act only served - and had to serve - the gratification of mere lust but not the begetting of a human being, as pure reason must tell him that one does not sow wheat on the highways.

[03\_215,12] Beside the sin against chastity, the one who lies with a whore violates his and the whore's human nature because he thereby easily does great damage to his nature and hardens the blind whore, making her more incorrigible, which again is a sin against the neighborly love.

[03\_215,13] But whoever lies with a woman who has been made a whore sins in the same way twofold and fourfold if he is himself a husband, because thereby he also commits adultery.

[03\_215,14] As you are a pure-thinking man, I think now that this little is enough for you, all the more so since a man like you anyway knows what is befitting for a man who is decent in every respect."

[03\_215,15] Jurah says, "Yes, Lord and Master, now everything is clear to me, and I also know now where the many bad species of unchastity must lead! Yes, now everything is clear! In all things there is only one truth valid before God, which is founded in the eternal order – everything less, more and besides is of evil!"

[03\_215,16] I say, "Yes, that's how it is and how it will also eternally remain. But now the sailors that were sent out are coming back with their dead people, My servant (Raphael) must now go there and help them to lay the corpses in the correct way, otherwise their healing tomorrow will be made more difficult!"

[03\_215,17] Raphael quickly hurries over and establishes everywhere the best order. The sailors however only then head to their evening meal.

## Chapter 216

[03\_216,01] With all this which had befallen and happened after this Sabbath meal, the day's work could be seen as over; but one never rests in heaven from doing good, just as hell never rests from doing evil, and so for this Sabbath something very special had been held back and had to be actively ended before midnight.

[03\_216,02] An argument had developed between the fifty Pharisees, at whose head were the leader Stahar and the speaker who was now well known to us, Floran. These half-baked people had thought up all sorts of doubts in one of Ouran's tents during the storm and the present laying out of the corpses confirmed some of their doubtful opinions about Me and My deeds. Only among them the opinion was shared that the better part accepted very celebratory that I was an extraordinary prophet, something like Elijah – but a darker part thought that despite all great study of the scriptures I was only a scholar from the catacombs of Egypt and had learnt wisdom and genuine magic in the temples of Korak (Carnac). I was therefore so well accepted by the Romans, for among the Romans the genuine magicians were revered more than the gods, for the Romans considered such magicians to be the fingers of the god Zeus, who works among the people and is very disposed to the great people! But the Romans were very clever people and knew that the Jews were not to be trusted until they had become Romans, body and soul. Such a thing could be ensured most easily if one worked the Jews, who were the most miracle-seeking, through such an arch-magician from the school at Korak, but so that the Jews also found their Moses and their prophets in it. And that had happened now, and with the most visible success in the world; for whoever did not convert thought words and miracles, several cohorts of Roman soldiers constantly stood at the ready to frighten him into conversion. Therefore at every opportunity the temple in Jerusalem was incriminated with all power; one would raise only the bad things, but the good things would be left unnoticed and never mentioned with even one syllable, while it was of course well-known how much good the temple was untiringly performing!

[03\_216,03] Stahar and Floran, who certainly had more than the others a better conviction about Me and the Romans, truly made a great effort to dissuade their colleagues from such opinions; but they did not manage much, although they presented Me with all force as a prophet in the category of Elijah.

[03\_216,04] The opponents said, "Look over there, how medically workmanlike the nine drowned people are laid with their heads facing out and their faces to the ground! Why then that?! A God is all-powerful enough to animate the drowned people without such preparations; but where such genuinely artificial provisions must be made, in order to possibly bring the drowned back to life, pure miracle-working has a significant problem! Also the three drowned who were previously risen from the dead had to be brought into a room so that the cold night air would not harm them and they would then have a better and fresher appearance the next morning! We know that business very well now!"

[03\_216,05] But Floran asked them about their judgment of Raphael, who had then performed the most unbelievable miracles. Certainly, a few stopped and did not know what they should answer.

[03\_216,06] But nonetheless a main opponent said, "Friend, we know actually nothing; but that is certainly to be accepted that there are very many secret and undiscovered powers in nature about which none of us had ever dreamed. These have made themselves familiar with it in Egypt and understand how to restrain the secret natural powers in a way that is totally unknown to us, so that such suppression of the mute nature must obviously seem to us lay-people to be the purest miracle. If this young person showed us the reason and the tangible advantages and means, we would also be able to perform miracles. Oh the people can perform very curious things and make the whole of nature subservient; but they

nonetheless cannot make something out of nothing, only God alone can do that! And that is the great difference between the all-power of God and the power of miracles of some enlightened people.

[03\_216,07] Let that young man only create a new Earth with everything that is, lives and breathes on it, and he would certainly become short of breath at such a task! Yes, manipulating the already existent nature is certainly no particular skill for those who understand it; but to create a world out of nothing, or even a piece of grass without seeds, or even a person – but out of nothing at all! – then it will soon be shown how far the omnipotence of such people reaches!”

[03\_216,08] Floran says, “Yes, friend, I would not like to bet a large piece of gold on it that both these people, if it really has to be, would not be capable of creating a world out of nothing; I would truly not like to take a chance!”

[03\_216,09] Stahar says, “Nor would I; for both have done immense things already! At the same time such a great wisdom speaks in both of them in all matters, through which all my knowledge and all my experiences are completely beaten down; but where a great wisdom lies visible, God’s spirit is working there for whom no thing is impossible.

[03\_216,10] If we look back to everything that was possible for Elijah and for Moses, we will also be able to understand thereby how both of them could always put their incomprehensible miracles through the same all-powerful spirit into action!

[03\_216,11] Well, what is it then?! If we know that only for the all-powerful spirit of God things are possible which are impossible to all men, then the same spirit of God is very easily active which once called the Earth into existence out of nothing and later performed the most wonderful things through Moses and Elijah!

[03\_216,12] Moreover I must mention something here, and I ask you: Where, apart from in the circles of the children of Israel, did a people ever exist which would have been deeper in wisdom and in its power than we, as true descendents of Abraham, Isaac and Jacob?! Who could not have found the true wisdom and power in the house of Jacob, where else would he have found it?! Truly I know also something about the secret school of Egypt and know what was taught there! Yes, this school in Korak came into the fore-court at the most; but it never into the holy of holies, the center!

[03\_216,13] But to both of these men the holy of holies, the innermost place, which can be seen at the first glance at them, seems to be as familiar as the inner of a parlor to a housewife. One can immediately see on the cheerful face of a housewife who takes care of everything domestic that the parlor is well stocked; and that one can also see very well with these two however, just by observing their faces a little and one sees how they are full of the most cheerful and unworried peace and total lack of concern!

[03\_216,14] Whoever is equipped with such wisdom and power and can look at the world with such a truly divine calm, and who frets for the greatest storm just as little as the first winter which the father of fathers Adam experienced for us, he is in the holy of holies, a Lord himself and the freest arbiter! He needs no school of wisdom in Carnac because the spirit of God has laid a better one through His Self into the heart! That is my opinion and now also my firm belief; and that this belief of mine is good, I can recognize in the fact that I also begin to feel a very divine and free rest in it, which I have never previously felt or sensed.

[03\_216,15] As your former leader I cannot order you to believe such things, it is true, because they can never be commanded; but I can nonetheless tell you that things are like that, and you with your Egyptian school are walking in the darkest catacombs without a



guideline!”

[03\_216,16] At the words by Stahar, the speaker now says to the opponents, who have now got smaller in number by a few heads, “Yes, yes, dear friend, you have spoken very appropriately and correctly, but our objection is only against the laying out of the nine drowned people according to a doctor’s demands; for the doctors as well as the experienced boats-men lay out the drowned in this way, and it often happens that they already come back to life because of this, for the water comes out of their lungs through this positioning, and if every little spark of life has not yet been extinguished in the heart, then life returns; for the soul is supposed to remain in the body of the drowned for another three days, therefore then in this way, which rests on age-old experience, the reanimation of the drowned is even possible if they have lain in the water for two full days. Well, if the true spirit of God lives in this Elijah of a prophet, why does he need this medical preparation?!

[03\_216,17] According to legend, when Elijah animated a whole pile of dead bones and clothed them in flesh, he did not need any medical preparation, but instead his word and his will were enough. Deeds were previously performed by this Elijah as well alone through the power of the word; why now such actions with the nine drowned people, as if he had become devoid of the power of the divine spirit in Him?!

[03\_216,18] You see, friend, if you make a tiny dirty spot on an already thoroughly dirty cloth, it will not stand out to any sharp-seeing eye; but on a perfectly purely white cloth even a dark spot will embarrass you! And it is the same with this great prophet in whose heart the fullness of the divine spirit is supposed to live; every little thing embarrasses it that does not correspond to the great most eminent expressions and with the very highest worth of the divine spirit. If he had only not done that, I would have been able to consider him to be Jehovah himself, for his previous speech and deeds were quite of a divine type, but through this manipulation of the nine drowned people he has wiped away the whole previous divine nimbus, and I cannot fully accept it now and never more!”

[03\_216,19] Stahar says once again, “Friend, if that embarrasses you so, then I wonder very much how in the end the belief in Jehovah has not embarrassed you, if you have observed the slow growth of the plants, animals and people often enough! Why does the all-powerful spirit of Jehovah need to make such annoying actions?! For what does He need the trees at all, the bushes and plants, in order to let various types of fruit gradually become ripe on them?! If He only wanted it, they would fall from the clouds to the earth already ripe! Why does He need a field on Earth?! The spirit of God could prefer to let the purest and ripest grain rain from the heavens, and even better still, the best and most tasty bread! Why the procreation of animals and people?! Why must a man be first born fully helpless and as weak as a fly?! He could fall to the Earth already strong, wise and equipped with everything!

[03\_216,20] Don’t you think that such a thing would be much cleverer and worthier for the omnipotence of the divine spirit than the familiar path of dilatoriness, as a consequence of which a starving child often must observe a tree for weeks until the fruit becomes ripe on its boughs?! What joy would a couple concerned about the well-being of their children have, if they already came into the world with all the wisdom of Samuel?! Yet they must be born with much pain, and then it needs at least twelve years until a child has managed to become capable of higher education, and then it has to use hard work until it comes of age so that it receives the demanded firmness in some skill or knowledge. Do you think this appropriate according to the highest wisdom of the divine spirit?!

[03\_216,21] But if with all this the endless divine wisdom does not suffer, how can you now criticize this prophet if he lays the nine corpses according to the doctor’s order?! Speak now, my friend!”

[03\_216,22] The adversary, who was called Murel, says, "Yes, yes, friend Stahar, you are right, and I now see the nothingness of my previous remark! But despite all that there is still something in what I have just said, and that is the dilatoriness of God which seems to me very correct in many things, but in many other things not at all! Yes, in some ways even more could be dilatory, as for example in destructive lightning and the too short days in winter; also the full moon should keep its full light longer than just a few days! If the lightning did not shoot with such a cruel speed, one could avoid it, and it would then be less damaging; also the storm winds could blow in slower gusts, whereby much damage could be avoided! One finds in creation mostly an enormous power of God, which harms the animated nature, but where in my judgment a longer, often too long wait has no advantage, there can be almost no talk of progress.

[03\_216,23] Well, every man knows from personal experience that this is so. But why must it be that way, and why must I then not recognize it as good, if it is good, and besides become impatient and annoyed? Why does it often rain when according to the recognition of all farmers the sunshine would be the greatest advantage, and why does the sun often shine for months without any rain in the meantime? Yes, friend, you see, those are sheer important questions; but who can answer them for me?"

[03\_216,24] Stahar says, "There, the great Master! Go to Him and I bet He will shed a correct light on it for you. For your questions are too much for me, yes, so much that I could almost call them foolish; but not because they are really foolish, but instead because they seem foolish to my lack of understanding."

[03\_216,25] Murel says, "Oh, you are a cool customer and are much wiser than I and you bear such a witness to my question!? How should I step before the very wisest One with this?!"

[03\_216,26] Stahar says, "Well then, if you see that, do not ask for the reason of such things and apparitions which God's wisdom has decided since eternity! We people understand very endlessly little, yes, we actually understand nothing at all; for all our understanding is against the divine wisdom hardly a speck of sunlight, and he would like to have the justification from God, why He ordered this and that?! We have not even come up to the first line of the alpha and already we ask about the omega! Oh, how blind and foolish we must still be!

[03\_216,27] In the school at Korak (Carnac) in Egypt among the blind heathens such a thing can certainly be normal; but among the children of Israel who are supposed to see, such questions should certainly not come up. For if the blind do not recognize themselves, then we should recognize that our recognition has achieved the highest possible peak of wisdom if we have reached the opinion that all our knowledge and recognition is sheer nothingness in comparison with only a spark of divine wisdom!

[03\_216,28] Certainly, the pondering spirit of man sees well in the area of the most wonderful creations of God some things that he cannot approve too much in the limitation of his understanding; but then he thinks back to his childhood in which his wise parents often withheld certain subjects that would have certainly done him as an inexperienced and frivolous child great harm if he had known about it! If God's love and compassion now withholds some things from us immature and inexperienced children which, if we knew about them, would certainly bring us to some great and unforeseeable damage, then we can only praise and worship God for it! For if we become capable of a greater wisdom, it will surely not be withheld from us by God!"

[03\_217,01] Here Cyrenius says to Me, who had listened very attentively to this rather noisy discussion, “Lord and Master, our leader Stahar has proven himself! I would not have expected such wisdom in him! He silenced his adversaries very easily, and it should be most wondered at that he defeated Murel; for I have known him as a first class speaker and consider him to be a person who has made the greatest experience on the dear Earth in all places and ends and therefore knows how to say much, and what he says always has a solid basis. I know him because he constantly came to me as a representative when the Jewish priesthood had a particular concern. He always knew how to clothe his petition in a way that one could never completely refuse it. And therefore I am all the more surprised that Stahar has now fully defeated this Murel.

[03\_217,02] I am sure You, oh Lord, also just laid some little word on his tongue; for otherwise Murel would have been the obvious victor! Murel also had a point. His suppositions were not entirely built on sand; but Stahar countered him and showed him things that naturally stand on much firmer soil.

[03\_217,03] Actually I must admit that there are men among the Jews, even in this most degenerate time, the like of whom cannot be found anywhere else in the world, and I can therefore no longer be their enemy. But I must in any case give Stahar back a position in which he should have a very fruitful sphere according to his wisdom; for he is now completely on Your side!”

[03\_217,04] I say, “Yes, he is, and I have known for a long time that he achieve this – but Murel will be even more important; for Murel’s spirit is one of great firmness, and very many good useful experiences form the basis of his soul, with whose help he can differ very well between all the true things from the false and all the good from evil. This Murel we must awake even more and show him the only true order of the divine spirit, and he will then be able to show it to the others with immense eloquence.”

[03\_217,05] Cyrenius says, “But what surprises me very much about Your actual disciples here is that they are there as if they were not here at all! They only listen and always open wide their eyes in attention, but there is not talking and speaking among them! Why do they behave so passively then?”

[03\_217,06] I say, “Because all of them but one already knows very well what they have to do! Whoever is silent and listens, collects continually; but whoever speaks himself, scatters and never comes to real abundance. But if My disciples, who were already with Me at the beginning, have once collected very much, then they will also speak, and the salvation will then be announced through them to the nations of the Earth. There are extremely wise men among them, although they mostly are poor fishermen.

[03\_217,07] But now back to our Murel again! He will still give us a lot to deal with, but after that he will cross over to a true giant strength of spirit out of his own self-development.”

[03\_217,08] Cyrenius says, “I am looking forward to this task very extraordinarily much; for I always have great joy when some blind men can see again and the mute can speak.”

## **Chapter 218**

[03\_218,01] While Cyrenius is making such remarks, Murel joins us, greets Me and says, “Lord and Master, before, only two spoke for everyone, it was Stahar and Floran; I was silent, it is true, since I agreed with some things completely – but then there were other things with which I did not agree or see. Stahar has now given me a big insight, and I now see much

better than I saw before; but there are nonetheless some things which I still do not see clearly enough! And since I now think quite differently about You than I thought before, I would like to receive some light from You as well.

[03\_218,02] I was a Pharisee, just like my colleagues, it is true, in as far as Pharisanism bore my refined notions and insight, and I know that you are no particular friend of these prophets of the night! But there are also among this class of people some who have not yet quite lost all the better spirit, and I have always counted myself one of them, and under this auspice I then also dared to come to you and to ask you – not as a Pharisee hated by you, but instead only as a very simple person enriched by some experiences – about some things that not only I, but also every man needs to know.

[03\_218,03] But there is now a certain pre-question, and this consists of this: I am a sinful person and you are a saint of God; will you dignify me with a satisfactory answer?”

[03\_218,04] I say, “Whoever recognizes his sins as sins and actually abhors them, loves God above everything else and his neighbors as himself, is no longer a sinner before Me!

[03\_218,05] But to love God above everything means to keep His commandments and not want to live outside the order of God; if this is case for you, then speak, and I will listen to you and answer you!”

[03\_218,06] Murel says, “Then friend, fare you well; for we will have very few words to exchange with one another! What use is it to recognize my sins and to abhor them as much as possible?! One evil hour of temptation comes along and one falls back to the same place a thousand times over where one has fallen a thousand times before!

[03\_218,07] One keeps the commandments of God constantly with a good will; but the deed is often simply too difficult.

[03\_218,08] I also always loved my neighbor, if he was no blackguard or rascal; but if they were the latter, then I obviously did not love him and was certainly not his friend. If they become honest people, then I will also love and respect them again, but otherwise not easily! You now know from my own mouth which spirit’s child I am. If you will or can dignify me with an answer, then show me such a thing unashamedly; but if you cannot, just say so, and I will also be satisfied with that!

[03\_218,09] Arrogance and wilfulness are quite foreign to my mind; but in any case there is also no fear in me, because I am no particular friend of any life. So much lies on this life as on the last plank of Noah’s ark. The non-existence would be much more preferable to me than this shabby existence!

[03\_218,10] Why did I have to come into being at all and now continue? Have I ever been able to ask a god for a creation and an existence?! I was created without my own will, I now continue to exist without my will and must have all sorts of laws and other adversities placed on me, for which I have nothing but a dubious promise, according to which there should be a less miserable life with an eternal existence after this miserable life. In order to be able to take part in this, I should here defeat this life with all the strong temptations and stand there after the laws purer than the sun at midday, a condition which cannot be fulfilled, except if one had just as divine a nature as you, most respectable friend!

[03\_218,11] But why all of that?! Away with this life; for one needs neither a bad, temporal and even less perhaps in the best case scenario a somewhat better eternal life! The complete nothingness is the truest bliss in itself!

[03\_218,12] Ah, if I had certain prospects of an eternal, perfect life, then things would be quite different! One would know how and why one must do something in this life so that the following eternal life would be all the better equipped with the highest confidence expected; but it is never the case!

[03\_218,13] Wherever one goes, in whichever school one is initiated, everywhere one finds a blind faith in the society of a fully unfounded hope rather than a clear opinion. And so the people have made commandments everywhere for the, let's say, possible realisation out of the hope springing from the faith they have, with which they and their fellow men torture themselves in the often most unbearable way for nothing and again nothing.

[03\_218,14] I travelled over all of Egypt and sought a clear conviction for life on the other side! What did I find after all these tortures of initiation? Nothing – except an artificially created brighter dream, and they taught me how to analyse the dreams and give them a mystical and prophetic interpretation which usually was suitable for all occurrences!

[03\_218,15] If I were a weak-minded dreamer like many others, such things would have a particularly great impression on me and I would believe the foolishness very actively; but as it is, I saw the foundation of all things immediately, despite all the illusions, recognized the deceived in myself and the master of the high school as the trained and willing deceivers who do not believe even a syllable of what they teach the others.

[03\_218,16] These people are still the most intelligent; the others who nonetheless believe something are naturally significantly more foolish and no longer recognize the bright truth which rests on countless identical experiences: 'Man, you are living only from today to tomorrow!'

[03\_218,17] I paid the demanded school and initiation fees Korak and left there with the clearest conviction that I had paid the heavy tax in vain – that is in comparison with what I actually wanted to achieve.

[03\_218,18] On my way I found a person who joined my caravan, who had been in Persia and even with the Old Believers (Burmese), about whom he told me miraculous things. We agreed after three days to travel to the famous old believers via Persia. Our journey there, coupled with numerous dangers and obstacles, lasted five whole weeks. There we found a terribly strict-living nation of penitents, who otherwise were very hospitable and really took us in with much love. Certainly I had difficulties with the language; but my leader mastered it, became my interpreter and could put me in contact with the famous old believers, who are supposed to descend directly from Noah. In a short time I had learnt so much of their language that I could talk with these good people. My inquiry was of course above all concerned with finding out what their conviction about the afterlife was.

[03\_218,19] The answer was: only their highest, immortal priest knew this, who could talk to God decently and could see also the other world and everyone who had crossed over. But this priest was never accessible for any mortal! No one was allowed to near his residence, except once a year, but only up to half an hour away from the great cliff on which he showed himself on the Sabbath morning at the rise of the sun to the mortals for a few moments. But they all had to believe and hope, if they keep the martially unbearable laws; but if any of them sinned, he had to do atonement which would make even Satan shiver!

[03\_218,20] Several such atoners were shown to me, the sight of which made me leave my senses! What happens in the schools of Egypt more seemingly – only to awake fear and terror – even worse happens there in naked reality! And why do these people, these most foolish animals, do all this? Simply for the sake of hope of a better future life!

[03\_218,21] They force themselves into a false hope so firmly that they even consider these evil deceptions of their poor souls in the end to be the most undeceiving truth!

[03\_218,22] Unfortunately the priests contribute here everything, because such a deception of the people always gives them a respectable life. The people are foolish in abundance and therefore allow such a deception happen to them. But this has not been the case with me for a long time; I want either certainty or a releasing death!

[03\_218,23] I left the old believers after a torture-filled year and went home with a Persian caravan, that is, to Jerusalem, and soon became a Levite and then a Pharisee (Varizaer = protector, shepherd) in the temple and soon after I came here, where I have now been in the service as a Jewish priest for eleven years.

[03\_218,24] I have certainly not made the people more foolish than they already were, neither through words nor deeds, but I have also not made them any wiser; for I thought to myself: whoever is happy in his foolishness should be left alone! For one gives him nothing better even with the most proven truth! – I have now shown you how I actually think and what my intentions are.

[03\_218,25] If the laws made by man, which are hard to keep, decide about a person whether he is innocent or a criminal, then I am obviously a sinner before your legally purest being and can and may not argue with your holiness.

[03\_218,26] If the law made by man was not before you or before me, but instead man alone, as he is in his nature, then you can just as well argue with me as I with you, despite your divinity, which is actually none of my business! But therefore expect neither thanks from me nor any honor – even if you were Jehovah Himself; for then I am his work and see no reason at all why I should fear you or love you or honor you!

[03\_218,27] Ah, if I had been able to ask you for an existence, then the circumstances would be quite different, even if I were a friend of life; but I have become an enemy of life because I found the poor, honest humanity constantly lingering under the most miserable pressure from all sorts of foolish and empty laws. Only people who understood right from the very beginning how to oppress their fellow man are happy, because they know how to lift themselves above every law.

[03\_218,28] These people pulled the wool over the eyes of their poor fellow men through all sorts of prophecies about the afterlife, so that they themselves could lead a good life here all the more freely. I know these things and know what I have to think and expect from a future afterlife. Therefore I also have no fear – neither of the all-powerful God, nor even less of any great and powerful world ruler.

[03\_218,29] I do not fear God because He must obviously be too wise a being for it to be truly a pleasure to torture a poor worm in the dirt that He, if He was tired of it, could destroy a thousand times over with the slightest breath of His mouth. As a highly wise being God cannot reasonably demand any honor or worship and also no love from me, because, without me asking or demanding it, He brought me into this miserable existence, which teaches me to hope for a happiness in the afterlife through the mouth of domineering and profit-seeking people, and I am supposed to consider this teaching as sheer truth, while thousands upon thousands of experiences on all sides tangibly show me the most complete opposite and the great nature shout loudly out of every grave: Man, your whole life lasts only from today to tomorrow!

[03\_218,30] You can see that there is nothing that can be done for me with the old reputed faith and with its comforting companion of dear hope, nothing at all! Therefore give me the

truth that will feel alive in me like this existence of mine and I will be able to do without every faith as well as every empty hope!

[03\_218,31] Wise and powerful man of Jehovah do not give us any long and shiny teeth that afterwards do not get anything to bite! I would not have harried you so much, wise friend, if I had not taken from your previous speech and teaching that the truth lives in you and you are also one who means honesty with the poor humanity.

[03\_218,32] However, should You have a different reason, then leave me with the truth which I have learned hard and bitter through a thousand findings

## **Chapter 219**

[03\_219,01] I say, "Friend, if you have lost something and you then seek it in a foreign place where you have lost nothing, and stop there however if you do not find the lost item and you wonder why you after such long searching and all industriousness and much sacrifice nonetheless have found nothing – even if you are a clever and sober man, in this case you would truly not be it!

[03\_219,02] Behold, right at the beginning of your recognition you found Moses and all the prophets quite empty, spiritless and truthless, you considered them to be something like a vain work of man, you had never even taken the time to look into the spirit of the Scriptures, you preferred to waste time and money in order to seek the truth where it never was not to be found!

[03\_219,03] So you found yourself deceived everywhere and found nothing but lies, hypocrisy and thickest deception. Your many experiences were therefore also necessarily bitter and were no good to you up until this day, except that they made you even hate life and took away all your love and respect and honor for God.

[03\_219,04] But if you had sought the truth only in the right place, you would have certainly found it long ago, just as many before you found it!

[03\_219,05] Believe Me, the truth does not demand any belief in the way that you call it belief, also no empty, insubstantial hope, but instead it creates in the innermost life a confidence as bright as the sun, and lets no tiny doubt over the coming life! The fullest and most tangible conviction lives in your spirit, if it becomes awake through the love for God and for your neighbor!

[03\_219,06] But of course neither in the heathen school in Korak in Egypt, nor even less among the old fools in India can such a thing be found!

[03\_219,07] That all lies much closer to man and is for every industrious seeker very easy to achieve; but he must seek it there where it can be found – otherwise every effort and work is in vain! One never harvests grapes and figs from thorns and thistles, and the corn does not grow in puddles and quagmires.

[03\_219,08] You also said that you owe God neither love nor fear nor even thanks, in that you have never asked Him to give you existence! If your spirit were already awake, it would certainly have shown you what you owe God, the Father of all people. Your flesh and your blood know truly just as little of it as your tunic knows when you are hungry.

[03\_219,09] Here at this table however you will find a certain Philopold from Kane in Samaria. He thought just like you several weeks ago, and his words resembled yours too.

Discuss with him, and you will come into some light; but then I would like to give you the right light, and it will then be seen whether God is worth any true and faithful love from you or not! But there opposite Me sits the man with whom you should talk! Go over and follow My advice; he will certainly do you more good than the school at Korak!"

[03\_219,10] Murel now heads towards Philopold, going round the long table, and says, "The master has now sent me to you in order to have some light shed on something by you that worries me very much. Tell me therefore something good and true!"

[03\_219,11] Philopold says, "Friend, I have heard everything that you have said before us all in the face of the Lord! I recognized that I once did not think and speak much differently; but the reason lay in me myself. I also sought where I had never lost anything; but where I had lost something, I did not seek there and therefore found nothing either. Only when this Lord and Master from above and from eternity came to us, my eyes were opened! I realized who I am and why and I also realized what man is at all, and why he is there! And now, friend, everything is light in me, and no dubious doubt shadows my brightly-lit being any longer! Therefore it will certainly soon be the same with you!"

## **Chapter 220**

[03\_220,01] Here Murel asks Philopold to give him a satisfactory explanation. At this Philopold says, "My friend and my dear brother! You have experienced much and you came even to the Indians and to the countries that lie very far beyond the Ganges, right to the mountains on which no mortal has set foot, and you went so far into Egypt to where the Nile rages and roars over the cliffs. The old cliff temple of Ja bu sim bil was not unknown to you, and you heard the columns of Mem'n'on sound on a morning. You observed the old hieroglyphs and you sought to decode the even older horn writings.

[03\_220,02] The teachers from Korak should have explained everything to you since you wanted to pay them abundantly for it; but they nonetheless did not do it, because they could not do it. For the wise men and educated people of Egypt of today are not a shade of those who were the founders of such schools and temples in the days of the old Varaons. They care for the old wisdom even less than the scribes and Pharisees in Jerusalem, and the Burmese are even worse off. They have gone over to such ascetics, that it is a shame for humanity, and what is this ascetics other than an unlimited arrogance on the one hand and for that reason an unlimited foolishness on the other!?

[03\_220,03] The people once possessed also the true wisdom, as father Noah possessed it; but in time, as the families had grown to one nation that obviously had to have more needs than a small family, the physical powers of people were taken too much into demand for anyone to be able to occupy himself with inner wisdom alone.

[03\_220,04] The peoples elected from among them the wisest, gave them the holy business and obliged them to ensure that the recognition of God was always kept upright and the inner wisdom did not get lost, but instead that it remained among them and their children.

[03\_220,05] At the same time the people took the right of the representatives and keepers and guardians of wisdom to command laws according to wisdom, for the sanction of which the whole nation from the first to the last stands as guarantor and executor, and so that the sinners against such holy laws should be most severely chastised.

[03\_220,06] At the beginning of such an institution things went quite well and had a beneficial effect. But later on the priesthood expanded and needed much for their physical upkeep.



Then soon new laws and commandments came out under the mystical title of coming from God. Things began to swarm with fines and atonements and all sorts of miracle-like deceptions, and also the methods of relief were not forgotten; whoever wanted to be freed from the fines at the transfer of some supposed divine law, had to pay a barely affordable ransom. The poor people of course had to forget about the atonement, and take the martial example. That things there are even worse today is obvious!

[03\_220,07] And look, friend, there you went to find the truth and the deepest wisdom!? It is understandable that you could not possibly find it there, just as that you had to become a proper enemy of life; but that it did not occur to you to investigate the scriptures yourself as a priest and person educated in the scriptures, whether and how much truth and wisdom was hidden there, and whether one could reach an inner outlook on life according to the rules of the old school of prophets, that is a little incomprehensible to me!

[03\_220,08] I was certainly not much better off than with the recognition of the truth, and my wisdom consisted mostly of Greek philosophy, although I considered the divine scriptures of the Jews higher – but I was lacking in the basic principles, therefore this magnificent tree could not bear fruit with me.”

## **Chapter 221**

[03\_221,01] (Philopold:) “When the priceless chance to meet this divine Master was given to me a number of weeks ago, immediately all the dull clouds disappeared and the sun of divine life shone in my soul! I finally recognized in this holy light my being and the being of God; only then I finally saw what I owe God, the only Holy Father, He who has always been the purest love through all eternity.

[03\_221,02] I recognized myself entirely and realized that I had entered into a very strange contract with the divine spirit in order to become the child of God before my birth on this Earth, which alone in all infinity has the designation to bear the children of God for the conception and raising according to the eternal order of God’s love.

[03\_221,03] Look up, all the countless stars are worlds very much greater and more magnificent than this Earth, and on each of these worlds you can find people who completely resemble us in form, and you can find great wisdom everywhere among them, and they also do not fully lack love; but they come into the world, almost like the animals of this Earth, already complete and do not need to learn everything that they want to know and should know right from the beginning. The language is one and the same almost everywhere, and there are very distinct limits to its understanding; but everywhere the recognition reaches the highest spirit of God, a recognition which is more a guessing than recognition.

[03\_221,04] In short, you can find people on all the countless planets who are almost fully the same as the better heathens of this Earth, only with the difference that the people on the planets basically do not invent anything new; but what is there is in the highest perfection possible, while the heathens can always invent something new and therefore the way to an endless, ever progressing completion is not and in no way limited.

[03\_221,05] But on the great worlds [suns, planets etc. ] there are also wise men here and there who from time to time meet with higher spirits and learn about the deeper recognition of God. Then it happens from time to time that here and there the desire appears in a more enlightened person to also become a child of God!

[03\_221,06] For on all the worlds the wise men know through the higher spirits which are

revealed to them that there is one world in the wide creation on which the people are the children of God, and that a soul, once it has become loose of its body in its world, can enter that happy world (earth) anew but in a very rough physical body. But from that moment on, when someone seriously expresses the desire, everything is explained to him/her in great detail what he/she will have to experience on this world.

[03\_221,07] For one, all memory of the previous good status will be removed from the soul in a way so that it will, in the new world, born into the physical world by a woman with an imperfect body, in an almost unconscious, lowest animal like situation where is not even in a position to give the very least account of its new existence. Only gradually, after about a year, a new consciousness begins to develop out of the images, events and perceptions that have been acquired through the senses; memory and the fresh recall of perceptions are then the only pointers and helpers on the new path of this earthly life. There no higher spirits are sent by God to lead the child to a higher and deeper recognition, but instead the parents must strive with their own personal experiences to bring the child onto a better path. The child must then learn a lot, must begin to decide itself, must seek and beg, must bear fear, hunger, thirst, all sorts of pain and lack, must let itself be humiliated to the very last point of life, and in the end of such a life then a painful and serious illness usually comes to take the life of the flesh person.

[03\_221,08] Once the person has fulfilled all the demanded and prescribed conditions for life, if he has loved God above all else and his neighbor more than himself– even if he had persecuted him like the worst enemy – then he has activated the light of the spirit of God laid in the heart of his soul and awoken it in order to grow.

[03\_221,09] Only from then on does the God grow in man, penetrates the soul, makes it equal, and so the previous natural person has become a child of God from out of the deepest mud of nothingness who can rejoice in such a perfected condition of all those perfections which are in God Himself.

[03\_221,10] Look, friend Murel, as I have just informed you now, as generally and as short as possible, in this way will it be presented to a person in a world of stars; and if he then demands it completely and dead serious, he will become free of the light body in a second and, just as quickly, unconsciously brought to conception on this Earth, and there such a man already stands before you like you and I.

[03\_221,11] Knowing this now, do you know whether we, before we came to this Earth, had not made a voluntary contract with the Lord God?

[03\_221,12] But God keeps the word unchanged from His eternal order, nothing can change His sense; but whether we also have done the same according to the Law that He Himself gave for all people through Moses and through the original fathers of this Earth and also wrote in the heart of every person, that is another question!

[03\_221,13] We will certainly observe it from now on, which I do not doubt; but it is not thanks to our effort but to the single mercy of God. Tell me now whether you are satisfied with my little wisdom!"

## **Chapter 222**

[03\_222,01] Murel says, "Listen, friend Philopold, you have disclosed things for me which no person had an idea about before! Those are all wonder upon wonders; but tell me in complete seriousness whether that is not perhaps one of your fantasies? For it seems so

strange and extraordinary like any of the first fables of heathen belief.

[03\_222,02] But it can also be completely true, what I am not in a position to judge, since my knowledge of the stars is certainly my weakest point! But whoever could imagine that the stars, these little sparks of light in heaven, are worlds, and greater even than our Earth, which no man has ever seen all of?!

[03\_222,03] I beg you, confirm this for me; for you have awoken in me a too powerful desire to learn more now about this highly memorable matter! One cannot find any trace of this in Moses, yes not even a hint; for there is not even a syllable in his Creation story. Actually no one can make head or tail of his Genesis and what he wanted to say in it!"

[03\_222,04] Philopold says, "Friend! Whoever understands Moses correctly can find even that in it; but there it takes more than what one has put into his memory in the most direct sense! But whoever ever loved God above all else, the spirit of God would have given him the right light on the matter and he would then know that Moses' Genesis is not so much the actual creation of worlds, but actually above all just the spiritual up-bringing and education of the entire human being and his free will, going in and beyond the divine order. Whoever understands that and sees it, also then sees the other, because it can be found on the path of the most unmistakable analogy, what I could show you most tangibly myself. But for that the time today would be too short.

[03\_222,05] But I have something else, which was given into my hands from above as undeniable proof through the wonderful mercy of the Lord, who is truly here in our midst even in the flesh, as all the prophets announced quite faithfully.

[03\_222,06] In those days as now a spirit of an angel dressed with an ethereal body is among us, that is as the Lord visited us in Kane from Kis. This angel loosened the blinds from the eyes of my soul at the behest of the Lord, and immediately afterwards the full consciousness of my previous, or better, my other-world being returned into my whole being.

[03\_222,07] Immediately I recognized the magnificent great world in which I had lived and acted before this existence on this Earth in the flesh; yes, I even saw my parents and dear brothers and sisters who were still living and acting there in the flesh, and the angel even fetched me some of my our utensils here to this Earth which I immediately recognized as the undeniable genuine gadgets.

[03\_222,08] When such an enormous spiritual light was lit for me, I saw then very well everything that I owed God the Lord and now even the most loving Father!

[03\_222,09] Only then I understood the value of my life and also that of all humans and now I can never enough commend, love and praise the Lord God and all my fellow men.

[03\_222,10] But prior to this miraculous act I was an enemy of life like you were, but I am already now convinced that you will soon be and think like now think and am,

[03\_222,11] The greatest, most reliable witness among them is the Lord Himself, however, who sent you to me so that you would learn from me whether a person then should owe the Lord God neither praise nor love, in your opinion!"

## **Chapter 223**

[03\_223,01] Murel says, "I thank you, my deeply awakened friend and brother Philopold! You have now given me such a revelation about which probably even Solomon in his highest

wisdom never dreamed! The issue is so extremely extraordinary that every thinker would have to doubt it right from the start, because not even a spark of an idea exists in our external human intellect; but nonetheless I cannot have even the smallest doubt any longer. For if things were not founded on your sober personal experience, you could not possibly have told it to me, because such a thing, as long as the Earth carries the people, could never have been thought up by a person and you could also never have thought it if you had not been led by the clearest experience. For such a thing is not pulled out of thin air; it is a very highest, most wonderful revelation from above, and I accept it as obviously true as if I had experienced it myself.

[03\_223,02] But tell me now a little bit about the worlds of the stars; for I still cannot imagine how these tiny lights can be worlds!"

[03\_223,03] Philopold says, "Yes, dear friend, that will be a little difficult because you still have no understanding about this earthly world of ours and have no idea how it all looks and how it placed in comparison to the other worlds! I have to tell you therefore how this Earth looks and how it is placed and you will then be able to have a better idea about the other worlds."

[03\_223,04] Here Philopold described to Murel the whole Earth, like a genuine Professor of Geography, and gave him proof based on events and experiences that Murel had certainly made on his long journeys. He showed him also the reasons deriving, through which the night and day on the Earth always had to change regularly one after the other, and besides he explained to him the moon, its nature, distance and designation, as well as the other planets which belong to the sun.

[03\_223,05] When he had come to end with these explanations, illuminated as clearly bright as possible, only then he moved on to the fixed stars and continued:

[03\_223,06] "You have now learnt about the existence of our Earth, the moon, the sun and the other planets around it as perfectly as is possible in such a short period of time, and you can no longer have any doubt about the "so, and in no other way"; and I can only say to you that all the greater and smaller spots of light in the sky are also nothing other than pure, extremely large sun worlds, some of which are hardly believably larger than this sun of ours, about whose size you almost became dizzy.

[03\_223,07] But that they seem so small to us is a consequence of their distance from here. If you can imagine the great distance of our sun from the Earth four times a hundred thousand times greater, then you have the actual distance of the next fixed star from our sun. And from this you can easily see the reason why they seem so small to our physical eyes, since even our sun, which is so large, in order to encompass a thousand times a thousand of our Earth's quite easily in itself, seems to us hardly as large as the palm of our hands.

[03\_223,08] Other fixed stars, which we also see, are so unspeakably far away from us that we do not even have numbers to describe their distance. If you have now understood all that, it will be very clear to you how the little spots of light can very well be enormously large worlds, even if they don't appear to the human eye to be what they are! Have you understood all this?"

## **Chapter 224**

[03\_224,01] Says Murel: "Friend, I am now relieved and fully in the clear about everything that was previously unclear to me; but I also see now that a person without an extraordinary

support from God would never in all eternity have managed anything! Who can make such a clear look into the endlessly great house accommodation of God except a spirit from heaven?! Only the spirit of God can see through such matters and then reveal them to us people who are at least of a good will. But if the people wanted to discover something with their mind without a revelation from above, they would certainly never discover anything from eternity to eternity except something foolish and banal; but God the Lord and our Father of all cares for His children and allows good things come to them from heaven if they thirst after it!

[03\_224,02] Oh, therefore now all praise and my love to Him, the only truly good and holy greatest benefactor of mankind! How eminent and great is the bright thought which like a sun is rising out of the darkness of night in my heart!

[03\_224,03] We people on this Earth are all brothers and sisters, and the holy, good Father leads us through His all-powerful and wisest disposition towards the most eminent holy goal!

[03\_224,04] Oh, brother Philopold, what a never-repayable service you have done for me! How can I, or how should I repay you?! Friend, if I from now on had to live as long as Metusalah and all temples and catacombs of the earthly-human wisdom were at my disposal, in the end I would know hardly as much about all the truths you have now revealed to me as I knew about them when you began to reveal the miracles to me! Now hardly an hour has gone, and I now stand illuminated like Moses on Sinai, when the flames of the light of God flickered high above his head and he was literally penetrated through and through with body and soul by the divine wisdom!

[03\_224,05] Oh, how good I feel now in this holy and true light of God! Yes, but how should I begin to praise and worship Him who first awoke you forcefully so that you were now in the position to awaken me so very powerfully and brightly?! Is it ever possible for a human tongue to pronounce words that would be worthy of Him?! No, no, never! Here every mortal tongue must fall silent when the living Word starts to blaze in the most powerful flames of the newly-awakened love to God, the Holy Father!

[03\_224,06] Oh, how endlessly great and eminent are You, holy Master, above us now! Who understands You entirely?! Not us people, and neither eternity!

[03\_224,07] Since You, holy Master, know about such things about which only He can know who created them, then I say: if You, holiest Father, are clothed in the flesh before us, then my heart recognizes You nonetheless! You are quite the same who gave Your chosen people the holy commandments of life through Moses on Sinai and always spoke to the people through the mouth of the holy prophet! You are the prophesied one and now fulfill the great Word of God of Your eternal fatherly love to Your now still weak and immature children. Oh let us soon become manly and strong, and out of our hearts and out of our immortal mouth a praise shall be brought to You, the like of which heaven has never brought to You, oh holiest Father!

[03\_224,08] Oh Earth, you are small as a world in comparison with the great worlds there above which rotate in their endlessly great and wide orbits in the immeasurable creation – but how great you are now in comparison with all those above, since you alone now carry Him whom they all cannot grasp!

[03\_224,09] Oh, all you brothers, why do you still tarry to rise and praise him above all, since you must now know as well as I who is before you?! And should you perhaps not fully know, than I tell you all: Here is He, the Lord, the Father of eternity; heaven and Earth are filled to overflowing with His great and eternal magnificence! Praise Him, praise Him with me, and help, you who have already been made powerful in His great mercy and compassion!"

[03\_224,10] At this I say to Murel, "It is enough, it is perfectly enough, My dearest friend Murel! I knew you for a long time and knew well what was hidden in you. Because you have understood so much in such a short time, you will also understand even more!"

[03\_224,11] But now come here to Me and drink out of the cup from which I have drunk, a purest wine; afterwards you will realize quite different things to what have just been revealed to you by friend Philopold! So come to Me!"

[03\_224,12] Murel says, "Oh, you call of calls, you voice of voices, you word of words, for the first time recognized and understood by my stupidity! Who can resist You if he has recognized You in his heart?! Oh, how eminent, holy, great and lovely, and how so very familiar You sound out of the holy mouth of the Father to the weak children who have been so long exiled from Your heart! How many thousand upon thousand blessings flood to me with a breath from the mouth of Him who once thundered out the LET THERE BE! into endless space, at which it then began to rain and to move through all the endless spaces which eternity cannot conceive and will never conceive!"

[03\_224,13] Tremble and shake now everything in me which ever lent me power for a sinful deed; but you, my new-born heart, rejoice and jubilate! For behold, your creator, your God and Father has called you; therefore follow the call of this voice which breathed life into your fibers!

[03\_224,14] Oh voice of the father, what a pleasant sound you are to the ear of the childish love in the heart of a child awoken from a deadly sleep!"

## **Chapter 225**

[03\_225,01] After these truly meaningful words Murel approached Me and sobbed and wept with joy. When he came to Me, he said loudly to Stahar and Floran, "Come here too, and open your eyes which are still very dim! You may have gone further than I in the fore-court of the temple and have taken me with you as a friend to where you were already; but here there is more than your fore-court, this is the true holy of holies!"

[03\_225,02] I say, "Be what it may; take the beaker and drink! For you have now spoken much and are therefore quite dry in your throat. Therefore wet your breast with the wine of truth and love, so that you will become strong and a useful tool for Me to fight against night and its consequences!"

[03\_225,03] Behold, the night has been transformed into the brightest day here, it is true; but all around us the deepest night floats over the souls of the people and it will take more and stronger light in order to drive away the darkness of night; and you shall serve Me as a strong torch!"

[03\_225,04] At this Murel takes the beaker with a joyful heart which was full, and empties it down to the last drop. Full of astonishment at the extraordinary quality of the wine he says quite enthusiastically, "Oh you most magnificent of wines that I have ever drunk! You were truly never pressed from the grapes of this earth and were never matured in a skin, but instead you were created for the Lord of magnificence of all heaven from heaven itself! Oh tell me how we have deserved that You dignify us with such an incomprehensibly great mercy and love?!"

[03\_225,05] I say, "The reason is the powerful bond between the Father and His children, and again like a bond between bride and groom!"

[03\_225,06] I in My eternal spirit am your Father of eternity; but in this flesh of Mine I am nonetheless like a bridegroom, and you are all like My dear bride – through the fact that you accept My word and My teaching and believe it actively in your hearts that I am the One, the promised One who should come in order to free all people from the old sin that is a creation from hell, and to open to them the way to eternal life and to the true childhood of God.

[03\_225,07] Truly I tell you: Whoever believes in Me and keeps My word in deed, he is like a bride of heaven in Me and I in him as a true groom of eternal life. But whoever is in Me and I in him, he will never see, feel or taste death in the future!

[03\_225,08] Whoever believes in Me and loves Me and thereby keeps My easy commandment of pure love, it is he who recognizes Me also in the fullest light of his heart as the Father! And to him will I Myself come always and will reveal Myself to him, and he will be taught and led by Me in the future, and I will lend him the power that all elements should obey him in cases of real need!

[03\_225,09] In the real world My people will not celebrate any shining triumphs; for all people of this Earth are not casually My children, but instead children of the prince of lies, night and darkness. These do not love My light and will not love those who bring My light to them; but My followers should not resent them, for the triumph in My kingdom is reserved for them!

[03\_225,10] I tell you that you will have to put up with some persecution and despising from the real world from time to time for My name's sake; but it will then be the complete opposite in My kingdom, of which you can be completely assured, and your willpower will also be covered with great shame on this side, and you will frolic in secret for the sake of My name! For you know who I am and what I can give you all; the world, the terrible adversary of light and of My love, does not know it and will also never get to know it!

[03\_225,11] But you know it, and here on this spot it is coming into fulfillment what the prophet Isaiah prophesied:

“On this mountain the LORD Zebaoth will provide for all peoples a feast of rich food and pure wines, of fat, of marrow, rich food and wine without yeasts.

**[On this mountain the LORD Almighty will prepare  
a feast of rich food for all peoples,  
a banquet of aged wine—  
the best of meats and the finest of wines. [NIV]]**

And on this mountain he will remove the veil that covers all peoples, the blanket that covers all heathens;

**[On this mountain he will destroy  
the shroud that enfolds all peoples,  
the sheet that covers all nations;]**

he will destroy death forever. The Lord GOD will wipe away the tears from all faces; The dishonor of his people he will remove from the whole earth; for the LORD has said so.

**[He will swallow up death forever.  
The Sovereign LORD will wipe away the tears  
from all faces;  
he will remove the disgrace of his people**

from all the earth.  
The LORD has spoken.]

On that day and on this mountain the peoples will exclaim "Behold this is our God, for whom we are waiting!; and He alone will help us all. Yes here truly is the Lord for whom we are waiting so that we rejoice and be happy in His salvation! The hand of the LORD rests on this mountain!"

[In that day they will say,  
"Surely this is our God;  
we trusted in him, and he saved us.  
This is the LORD, we trusted in him;  
let us rejoice and be glad in his salvation."]

[03\_225,12] But Moab (Jerusalem and its evil ways) will be trodden down as straw is trodden down in the dung.

[but Moab will be trampled under him  
as straw is trampled down in the manure.]

He will stretch forth his hands among them as a swimmer extends his hands to swim; He will bring low their pomp as his hands (angels) sweep over them.

[They will spread out their hands in it,  
as a swimmer spreads out his hands to swim.  
God will bring down their pride  
despite the cleverness<sup>[a]</sup> of their hands.]

The high-walled fortress (self-love and arrogance) He will bend, and strike it down level with the earth, into the very dust (greatest humiliation). (Is. 25: 6-12)

[He will bring down your high fortified walls  
and lay them low;  
he will bring them down to the ground,  
to the very dust. [NIV]

[03\_225,13] Behold, what Isaiah prophesied on this spot, on this mountain at the sea, when he came to Galilee that is now coming true before your very eyes! Count all the nations that are represented here, and the thick veil will be taken from everyone's eyes, and to everyone a purest wine without yeast will be given, and whoever drinks it and takes up its spirit into his soul, will have taken eternal life into himself, and will be the same for everyone that is here and that enjoys My word as the purest wine from heaven, and who will get to drink it in the future and will consume it like you in great mouthfuls, their death will also be consumed by Me and they will never more feel or taste death!

[03\_225,14] Yes, this wisdom is a fat meal, that I have prepared in your nation here on Earth – yes, you are fed and satisfied here with the meat of deepest wisdom and eternal truth.

[03\_225,15] But now go over there if there is no lack of just and great provision, to the whole world to the lost brothers and sisters and to all the widows and orphans and dry their tears



from their faces, and give them richly to drink from this purest wine that I have given you to drink here in abundance!

[03\_225,16] But the time when you should do such a thing will be shown to you all through My spirit in you. If you then act in My name truly and faithfully, My spirit, My being, will always and eternally be with you all.

[03\_225,17] From now on you will not have to think what you should say in My name; for at the right time it will be laid in your heart and in your mouth.

[03\_225,18] The spirit of this wine, which I gave you to drink, will never volatilize from your souls; for it is called eternal truth. Therefore falsehood will never be able to seize a place within you, for in this wine lies eternal truth. The falsehood is death, ruin and an eternal judgment; but the truth itself is life, and I am this Myself in you, and I am in all eternity the truth, the light, the path and the life itself!

[03\_225,19] Whoever therefore has Me in their heart, has everything; for apart from Me there is eternally no other truth or life! Tell Me now, Murel, above all, if this is all plausible and clear to you!"

## Chapter 226

[03\_226,01] Says Murel: "Oh Lord! How could that not be clear to me?! For the wine that I received to drink was likewise without yeast like this doctrine of Yours; and I now say to You too that I have completely understood Isaiah this time, for the first time in my life! This spiritual wine had no yeast for me any longer and certainly neither for all those who have taken part in this rich spiritual meal; and from the wine of the prophet which has been fully refined through You, oh Lord, I have now recognized You, oh Lord, quite clearly as well and I now understand how I belong to those who call on this mountain: You, oh Lord, are our God for whom we have been longing, and You now truly help us, and therefore we are helped for eternity! But Moab has also been thoroughly thrashed; it now lies there like empty straw and like the dirt that the worms and flies have gnawed away. Oh, what an unspeakable joy that is for my poor soul which has thirsted after truth for so long, but here was richly repaid for all the efforts that were a burden for the discovery of the purest truth!

[03\_226,02] Yes, Lord, You alone are our God and Lord, and besides You there is eternally no other! To You alone therefore be all our love in eternity! And also to you, dear brother Philopold, my everlasting thanks; for you first opened my eyes so that I could see what I otherwise was seeking in vain in all the places and ends of the Earth!

[03\_226,03] But now a great favor from You, oh Lord, from us all! Since You have let Yourself be found by us, so never leave us, Your children, again, lest our descendents will have to seek You for another thousand years without being able to say: Oh Lord, we have found You again! Oh Lord, we have found You again! This we all most urgently ask of You, oh Lord."

[03\_226,04] "In My Word, which is My Spirit and My love, I shall from now on remain with the men of good will until the end of the world. You can all be assured of this.

[03\_226,05] But not ever in this My physical body composed of matter, which I shall finally transfigure in accordance with eternal decree!

[03\_226,06] For I have through this body taken upon Myself all judgment and death, and this body must for three days be given over to death so that henceforth your souls will have eternal life.

[03\_226,07] For this My body is the representative of your souls. It must give up its life so that your souls may live, and this given up life will be to the benefit of your souls forever.

[03\_226,08] But on the third day also this My body will resume life, wholly transfigured, and the abundance of My eternal Spirit will then penetrate you and lead you into all truth.

[03\_226,09] Only in this truth will you, like My body, be transformed in your hearts and your souls, and you will yourselves take freely and independently the eternal life from the abundance of My Spirit. Only then will you become, be and remain truly God's children forever.

[03\_226,10] But now you are all only being prepared for it. Listen to My voice and hear My word!

[03\_226,11] Nobody will ever come to Me in My Kingdom unless he is drawn by the Spirit out of Me. But who is the Spirit? This is the Father of Eternity Who will draw you to Me.

[03\_226,12] This Spirit has no name, but His essence is love. If you have this, you have also the Spirit, - and if you have the Spirit, you have also Me; for I, the Father and the Spirit are One.

[03\_226,13] Therefore strive for love for God and for your neighbor, particularly to those closest neighbors who are poor and need physical and spiritual help, and you will awake with this love the love for God, particularly if you do not look at the world and its slack judgment; for whoever of you is ashamed of his poor brothers and sisters for the sake of the world and will flee from them in order to seem to have a respectable reputation, he will not be recognized or accepted by Me!

[03\_226,14] In short, I say to you: Whoever is ashamed of My poor brothers and sisters for the sake of the wicked world, of him I also shall be ashamed!

[03\_226,15] But whoever will recognize My spirit also in the poor, I will also recognize him eternally as My child! Let that be told to all of you! But now we want to take a three-hour strengthening rest in this place!"

## **Chapter 227**

[03\_227,01] My disciples were probably the first to fall asleep, the Romans were also tired; everyone made a pillow of their arm, lent on the table and slept as if on the softest bed. But our Murel and Philopold did not go to sleep, but instead they withdrew a little and discussed the whole night everything that had happened.

[03\_227,02] Our Mathael also joined the two and said, "I cannot possibly sleep now after all I have experienced and seen here in the last two days. Just think, three days ago I was still possessed by a legion of devils and was, although certainly unknowingly, the most feared bandit!

[03\_227,03] Wherever I was suspected of being, no caravan would dare to cross the path, and whoever fell into my hands, certainly did not continue his bleak journey on unhurt! And

now I am the son-in-law of king Ouran and co-regent of the great land on the Pontus up to the kingdom of the Scythians! The kingdom reaches from the Pontus to the Caspian Sea over a great mountain range. Is that not a wonder above all wonders?! Yes, things happen here that no man anywhere else on Earth can understand!

[03\_227,04] But there is now a great question to be asked, and this consists quite simply of this: Will people understand it and keep it pure, the people who either live very far away from here, or who will live very far away from now according to time? For even if the religion is so pure and true, one will probably consider it to be the expression of a great prophet – but to accept that God Himself in the flesh and blood of a person taught this, that will be a heavy and shaky doctrine, especially since He is supposedly the natural son of a certain Mary, who later became the wife of a carpenter called Joseph! Well, such things have been known manifold among the people, and it is therefore difficult to give the nation the certain human feeling concerning the Lord, although there is no longer any doubt in us.

[03\_227,05] We are completely convinced that there is nothing in Him which resembles us natural human beings except for His external form alone; body, soul and spirit is God! For one can say: In Him is the fullness of the Godhead in physical form! For He only needs to desire something and it happens in an instant.

[03\_227,06] The greatest and most tangible proof for His divinity, however, lies in His words and in the angel who constantly stands in His service and who commits deeds before the eyes of all those present that are less explicable for a mortal than Philopold's explanation of the world of stars.

[03\_227,07] In short, for us, who see, it is the holiest extraordinariness in broad daylight; for we have the screaming proof in greatest abundance!

[03\_227,08] But this will not be able to happen everywhere or always that way. But I already noticed here that some people still have difficulty, despite all the screaming proof, to see the divine being of the Lord and to understand; and I also saw that the clarifying word always works more wonders concerning the realization of the Lord and His purely divine majesty than the greatest miracle. The reason seems to lie in the fact that we are already so used to the ever puzzling real or artificial miracles in these days that they actually demand no particular amazement any longer.

[03\_227,09] In particular in the last circa sixty years since the Romans became our masters the land has simply been swarming with magicians and miracle-workers! The person who is inexperienced in secret magic now throws a true and an artificial miracle quite easily together in the same cooking pot, makes no distinction between true and false – and nor can he, because he is lacking in all the elements needed to recognize it. So it happens very easily then that a miracle can never make the same effect as a clear word.

[03\_227,10] In brief, one obviously has a greater effect through the correct awakening of human understanding than through any sort of miracle!"

## **Chapter 228**

[03\_228,01] (Mathael:) "Yes, for us the extraordinary deeds are already a very powerful proof, because we now possess enough awakened understanding to differentiate all that is wrong from what is true at first sight!

[03\_228,02] For the conjuring tricks of the magicians have been known to us for a long time,

and nothing brings much new to light; but these deeds here demand more than simply a magician from Egypt or from Persia, these demand God's limitless creative power and a never-ending depth of wisdom, they demand the original and basic priority of the divine spirit, whose willpower keeps all the spirits and all the worlds in check like a good horseman reigns in his team of horses who he more or less pulls and forces his otherwise unruly animals to act according to his will.

[03\_228,03] So the fullest primary divinity is visible, while it can never be visible with the magicians, because it never is and never was there. But we can also accept that our forefathers must have performed many miracles through the divine power in them; for without the true miracles the false ones would never have appeared.

[03\_228,04] But now we have once again seen quite perfectly true miracles before our very eyes; but I do not want to be a bad prophet, saying that in several centuries there will be more false miracles in the name of the Lord than true ones!

[03\_228,05] It is true that it is all in the hands of the Lord; but the following can be fully accepted as certain. First, that the Lord will not always remain physically visible on this Earth among the people and will not stand at the service of the people as at the founding of a new religion with bodily advice and physical deeds; and secondly, He will also give the people more free will than previously before this ever most memorable epoch, which makes even this Earth never pass away and must one day set it in the central point of the heavens.

[03\_228,06] For a world which He has once set foot on with His own feet must remain for eternal times at least in a transfigured form. But if the people remain in possession of their free will and if they are born into this world always so unknowingly and almost without any intelligence so that their later realizations depend alone on the original external lessons, then we cannot think anything other than that the darkening will come again and the domineering people greedy for a good life will make a ten times greater paganism out of this new purely divine religion which will concede nothing to the one of India!

[03\_228,07] We will not experience it in our bodies, but as inhabitants of an illuminated spiritual world that it as yet unknown to us we will experience it all the more surely! It will still be swarming with deception, lies, haughtiness, egoism, selfishness, fear, searing, lip-service, hypocrisy, persecution, judgment, revenge and cruelties of all shape and size!

[03\_228,08] The Lord Himself said that everything must be allowed for the sake of free choice and true education of every individual, without which no one can become a true child of God and can also never enter the eternal magnificence of the Father!

[03\_228,09] But if the Lord Himself gives us such a prognosis, what should we think other than that it will be exactly as I have now just said?! The best protective means against it is and still remains a clear language with mathematical certainty. For mathematical proof cannot be eroded by the passing of time, it is the same for Indians as it is for the Persians and Arabs, Greeks, Romans and Jews!"

## **Chapter 229**

[03\_229,01] Murel says, "High, wise friend! This teaching has more, as far as clarity is concerned in my opinion, than anything based on firm mathematics and thereby leaves no doubt. Therefore I am also of the opinion that this doctrine will never be able to be falsified!"

[03\_229,02] Mathael says, "It would be desirable; but nonetheless it will not be the case!"

However, so very mathematically firm it does not stand because of its purely spiritual nature as you imagine! Just think what it cost you before you began to get just an idea about the truth resting within, and before you came fully into the clear!

[03\_229,03] You were very prepared and enriched through much knowledge and experience, your intellect was like sublimated, and yet you did not understand Moses and Isaiah; it needed some words before it finally began to be light and bright in your heart!

[03\_229,04] But now think about the people who neither have any higher knowledge nor experience, and an apostle of the new doctrine announces to them this truest gospel out of the light of the heavens! How will such people accept such an announcement?!

[03\_229,05] Therefore I think that we should mainly ask the Lord to show us how we should teach the word of life with understandable speech actively convincingly, awaking a new life for those who will listen to us! For I deem that to be the most necessary and henceforth the only fruitful one for the prized matter!"

[03\_229,06] Philopold says, "High friend, dressed in the robe kings are adorned with! You have spoken very well and correctly; but the Lord Himself just made the prediction that we should not have to consider what we will say in His name, it will be laid in our hearts and minds at the right time! If that is certainly and unmistakably the case, then I do not know for which reason we then should ask the Lord again!

[03\_229,07] But I am of the opinion that we as future spreaders of this doctrine should not go without any miracle working power; for against the raw powers of people only miracles can achieve anything. The person who is two thirds an animal must first be brought to stop and think through a miracle, before one can say anything about God and about the eternal designation of man to him.

[03\_229,08] With people of only some education a wise word would be enough without miracles in the best case, but in comparison with raw force there is nothing without miracles! All these half and totally savage nations have mostly become half-animals through their rulers and priests and through their false miracles. But they do not understand the word; but a true miracle which must be stronger than a false one, gets them to begin to hold on to the stronger forces, and once one has them won over, one can then start an appropriate school.

[03\_229,09] That is my opinion, and I also claim that one will always achieve more with a miraculous deed, even with very enlightened people, if it is truly genuine, and one will reach the goal faster than with any refined speech! For even the enlightened person lives in a certain rationale that is false because it is in fact a rationale, and such rationale cannot easily be removed from the soul with mere words!

[03\_229,10] Let us look at ourselves and ask what tore us out of our justifications! We cannot hide it! It was the works that showed us who He is that performed them!

[03\_229,11] And so I believe that above all we should ask the Lord for the power to perform a miracle in emergencies!"

## **Chapter 230**

[03\_230,01] Murel says, "Dear friends, without wanting to step on someone's toes in the least or to say that your wishes were not founded in the divine order, I make only quite simply without any unnecessary words the remark that we should take advice purely for the turning

of a single hair, while the Lord has already ensured everything certainly for a long time!

[03\_230,02] There will certainly be darkening about our spiritual sun with time, just as often the dark clouds dim our beloved sun to such an extent on bright days that one firstly has not even a trace of which part of the sky hides the sun, and secondly on top of this it becomes so dark that one must light a lamp at midday in order to be able to see something. But the clouds bear then a fruitful rain and on the next sunny day the fragrant meadows laugh and abound with the blessings from heaven.

[03\_230,03] And so I also believe that the highest love and wisdom from the Lord about our spiritual Earth will often also allow dull and dark clouds to come over the holy face of the sun of our spirit at the brightest midday of human cognition, in order to make the people all the more thirsty for light. In the loss of light we first realize how great and invaluable the value of the true light of life really is.

[03\_230,04] The people then soon begin to ask anxiously: Where is the light of life? They sigh and cry and tears, the rain from the spiritual clouds, fall on the furrows of the heavy heart and animate once more the roots of the holy word in the soul that have been atrophied here and there, and we live anew then with the roots and with the newly-strengthened sight we soon see the sun of life again in our newly lit heart and rejoice then to extremes at the new light, which we had to do without for a time in all quarrel and strife.

[03\_230,05] I say to you: The Lord knows very well what will come on our natural and spiritual Earth, and why!

[03\_230,06] Therefore our consultation seems to me at least purely in vain. We will certainly receive word and power from Him, if He deems us to be suitable for His purposes; but we cannot prescribe it to Him through our foolish opinions what He should give us above all and what He should do!

[03\_230,07] For if we did not know who He is, then we could certainly negotiate with Him like a man of our stature; but since we all know only too well who He is, then that is no longer possible! For in accepting that we are either very foolish or that we now think ourselves to be wiser than Him in the end! Consider that well and tell me whether I have judged well at the base of all bases!"

[03\_230,08] Mathael says, "There is no longer any question of whether you alone are completely right! But my opinion actually only came from the fact that I realized by myself what was necessary there in order to help humanity to remain with the light of life. But I also realized at the same time that both of you, and particularly friend Murel, have judged much brighter than I. In any case I think that none of us are lacking in good will, and the Lord Himself will do the best! But now, friends, about something else!"

## **Chapter 231**

[03\_231,01] (Mathael:) "How will this story be accepted in Jerusalem? We know the night of the temple, their unlimited domineeringness and greed and the hidden enmity against the Romans. If the Lord now would move towards Jerusalem for once – which was to be expected from some of His previous words – what a face would the temple and the domineering and luxury-greedy Herod make at it?!

[03\_231,02] I believe that this will have a quite terrible agitation of every type and sort as the most unavoidable consequence in Jerusalem! Then it will either be: let fire rain from heaven

or flee from the city of all ruin in order not to be insulted in the most infamous way! But the one will be of as very little use as the other! For where Satan has once built his nest, no doves can be hatched any more, just as any hens in the holes of snakes. One can do whatever one wants, but Satan will remain Satan as long as the last grain of sand of this Earth remains. What do you think?"

[03\_231,03] Philopold says, "That, high friend, seems to be a little too high above our horizon of understanding! Everything will be possible to the all-mighty and all-wise spirit of God, and therefore also the taming of Jerusalem!? Look at the proud city of Caesarea Philippi! Where and what is it now, the proud people that began to pave their streets with gold and jewels?! You will find a pitiful heap of rubble! Do you think the Lord would not also let such a thing happen soon to the whoring city of Jerusalem?"

[03\_231,04] I tell you: in a hundred years one will surely not know the place where the proud Jerusalem once stood! So let us leave Murel's opinion; for the Lord will know best what is to be done!

[03\_231,05] Nothing should worry us now, than for us to remain in the light of the Lord; everything else He will decide alone and decree in the best way! Do you both share my opinion?"

[03\_231,06] Mathael says, "Everything is as Murel and Philopold have just said; but I now know something else that you both probably do not know, and I know it from the mouth of the Lord Himself, and because I know it, I also speak to you as I did.

[03\_231,07] The Lord as a human being will go to Jerusalem at a certain time, and will teach there and perform great signs. The temple will be greatly impaired through this, and will become extremely furious and attempt to seize the Lord and kill Him – an action of the temple which they already have the greatest desire for. And listen! The Lord will let Himself be seized by the temple and be killed physically! Those are His very words.

[03\_231,08] But He will only remain seemingly dead for three days, of course only as far as his body is concerned, and then He will rise again and destroy all night and its power. He will only then give all His apostles the right power and equip them with all strength of His spirit, His wisdom and love.

[03\_231,09] His twelve old disciples, who are and have been witnesses of everything, He will certainly send out into the whole world, in order to announce His holy gospel.

[03\_231,10] But what will happen to us from then on? As we were not witnesses from the beginning, will He give us any of His mercy? Well, that will certainly happen! But what will happen to us then? Both of you have it easier and can somehow laugh at it; but I must leave, perhaps tomorrow or the day after, far from here in the cold areas of the Pontus and will have to lead and rule the crude peoples there and in the future no longer be a witness of everything that will be taught and done by the Lord! Who will tell me then about it, and who will say to me whether my leading of the people will be fully corresponding to the divine will?"

## **Chapter 232**

[03\_232,01] Here Raphael, who of course was also not asleep, stepped up to the three and said to Mathael, "Do you think that we countless angelic spirits, and here particularly I, are only at the Lord's service on this hill?"

[03\_232,02] Look, as is now visible before your eyes, we are standing constantly at the ready for the high service of the Lord and carry His will from one infinity to another, and be assured that we will find you quite certainly in your Pontus lands and will give you knowledge of everything you need to know according to the order of God! Happen what may, you, if you keep a firm will, will be given knowledge about everything that you need in an instant, and in the meantime you need nothing else.

[03\_232,03] But if you as king went over to the usual ruler's arrogance and turned away from the Lord in this way and also from us, then surely you would learn nothing more about the kingdom of God and His immeasurable mercy!

[03\_232,04] Thus, if you concern yourself with nothing other than remaining in the mercy and full love of the Lord, everything else will come to you of its own accord!

[03\_232,05] If you had been able to convince yourself of everything that the Lord will perform personally on this Earth in the future and you would then nonetheless let yourself be enticed in some way by the world, everything that you have seen and heard would then be of no use to you as if you had seen and heard nothing at all! But if you continue to remain in the mercy and love of the Lord in that you not let yourself be deceived by the world, but instead you love the Lord above all else from now on and your neighbors all as yourself, then you will nonetheless be initiated in everything that the Lord will ever do, even if you were in the furthest and strangest world – in as far as that is demanded for the salvation of your soul. For not everything that the Lord wants and commands in the whole of eternity is necessary for the salvation of your soul!

[03\_232,06] Behold, the Lord gives orders for something on each of the countless worlds that has to happen; but such a thing is suitable only for one world, for which it has been designated and that is not suitable for the salvation of your soul at all! The Lord has also got some things to order for the maintenance of this earth which do not affect you at all; but what He orders for the salvation of the human soul will not be withheld from you! Are you satisfied with that or not?"

[03\_232,07] Mathael says: "My noble friend from God's heavens! I am fully satisfied with that and need nothing more than just this thing that I am admonished by you if I go astray in the least from the Lord and from His order through some circumstances! For a push at the right time is worth more than a whole world of the greatest treasures!"

[03\_232,08] Says Raphael: "This too would always happen without you demanding it. For look, every person has a spiritual organ in his heart, which always remains open to us angels and to God and is completely accessible! This organ always represents the simple concepts of good – bad, true – untrue, right – wrong.

[03\_232,09] If you in future do good, true and right, the agreeing and good part of the organ will be touched by us, and in you the rewarding feeling will be created that you have done and spoken well and correctly.

[03\_232,10] But if you have ever acted or spoken wrongly, the opposite of the organ will be touched by us, and a fear will seize you and tell you that you have stepped out of the divine order. And this organ is called in the moral speech quite simply the conscience.

[03\_232,11] You can rely faithfully on this voice, it will never deceive you! It had only to be that someone let this organ be dulled so that in the end does not even perceive a too material touch of ours; then it would be as good as lost with the spiritual part of the human! But that will certainly never be the case with you, because you have already made too great progress in the mercy and love of the Lord and the Lord has formed you quite new and



organized you along with your companions. Your soul is truly still the old one in which the love of the Lord began to rule as His spirit very powerfully, but your old, bad flesh has been changed by the Lord so that it does not press your soul.

[03\_232,12] You would merely have to be firmly determined to apostatize from the Lord, then your flesh would become brutish as was once that of Esau, who against his father's will took more pleasure in hunting for wild animals than in the tending of his father's tame herds. But also such brutalization is with you impossible because your soul is already too mightily and all over penetrated by the spirit of God's love.

[03\_232,13] Within a short time your love for the Lord will through the exercise of neighborly love change into the concentrated essence and form and become fully united with the soul. Then you will be reborn in spirit and in truth and enter into the spiritual marriage with the primal love in God and thereby also become united with it.

[03\_232,14] Thereby God's love for you will also become substantial and take form, and you will then always be able to behold God and speak to Him. And the Lord, as He is now physically visible and perceptible to your heart, will be and remain forever your guide and teacher. And it will indeed be no longer possible for you to turn away from the Lord in your heart and cognition, for you will then, as a true son of the eternal Father, in your volition and cognition be completely at one with Him. - Do you understand that?"

[03\_232,15] Says Mathael: "Yes, indeed I do understand it and my mind is at rest about everything."

## **Chapter 233**

[03\_233,01] But while Mathael wanted to say something more, a big and very bright meteor flew quite low and caused its own very audible whistling in the air through the fast flight; for it was only about eight hundred fathoms away. Behind the meteor a long tail was visible which seemingly followed the flying meteor. All three were alarmed at the sight and asked in the greatest hurry the angel what that had been.

[03\_233,02] But the angel, instead of giving the three an answer and explanation straight away, dashed after the meteor and brought it to the three in a few moments as a somewhat plump ball of two and a half fathoms in diameter, placed it on a free spot and then said to the three, "Well, come here then and observe this phenomenon without fear; no-one of you will have a hair bent or singed!"

[03\_233,03] The three rise and near with great modesty the still brightly shining meteor. Near to it they notice a very strong smell of sulphur, and the whole, significant lump looks like brimstone close up, and bluish-white flames shoot out of the great pores and cause their own hissing sound and slight whistles and crackling noises. Some little flames are still very bright, but others are already dull.

[03\_233,04] Only now Mathael asks the angel again, "Well, what is this then, how and where was it created? It seems to be quite a firm mass and must have a great weight for our human strength. Go, dear, heavenly friend, explain this to us a little!"

[03\_233,05] The angel says, "This lump was still part of the sun half an hour ago. Through a great fiery crater, in which things were vibrating violently, it was thrown out along with many others with an incomprehensibly large force into the great space. It was directed towards this Earth quite by chance. With more than lightning speed it flew through the ether and reached

already behind the continent of Europe the atmosphere of this Earth, which at the beginning it only stroked the surface of. When it at the next moment however sank deeper and found a great resistance in the constantly denser atmosphere of this Earth, its speed of flight was greatly reduced; until it came to this region, it was covering only twenty hours' journey in four moments. When I caught up with it, it was nonetheless almost over all of Asia and would have fallen into the great sea in ten instants; but the Lord wanted you to also receive an explanation and didn't want you to immediately believe that an evil spirit was flying over the Earth in order to cause harm to you and your fellow man. Now you have the evil spirit before you and can learn from it that this is a very natural occurrence between the great objects of space."

[03\_233,06] Murel says, "But how did it happen then that it shone so brightly in the air, and here it is becoming duller and duller in its shine?"

[03\_233,07] Raphael says, "The strong light is caused by the abnormally fast flight through the air; it rubs powerfully against the particles of the air and presses them very strongly, because they cannot get out of its way fast enough. But the air, as it is here, catches fire, when it is too strongly pressed or pushed; and because the air on the whole path of such a meteor catches fire immediately, then also at the position of such a meteor it is always bright as lightning. Finally as behind the fast flying meteor a vacuum is created whose walls are still fiery excited, one sees behind the meteor also always a decreasingly glowing tail which in itself is only an apparition and no reality.

[03\_233,08] Just feel this mass, how glowing hot it is still, and you will convince yourself very easily and completely what I have just explained to you! I can give you another proof in quite a natural way, because such an experiment is possible for me. I will take one of these stones and throw it through the air with lightning speed. The spirits that serve me will bring it back here again after a few moments. Then you will see for yourself how this only several pounds heavy stone immediately will glow just as bright as this meteor shone before."

[03\_233,09] Here Raphael threw the stone with the most terrible force into the air and the spirits at his service drove it for a few moments with more than lightning speed in a circle only a few fathoms high in the air. Besides a strongly whistling noise the stone shone as brightly that the whole area round about was lit up as on the brightest day and the three actually saw only a circle shining as bright as the sun because the motion of the stone was too fast for a human eye to perceive its progress.

[03\_233,10] After a few moments the stone was laid on the ground again by the serving spirits quite peacefully before the three amazed observers, still glowing extremely, and Raphael said, "There you have the fast and very easily performed experiment before you now; do you find a difference between the artificial and that natural meteor?"

[03\_233,11] Mathael says, "No, quite the same occurrence; only the volume was of course different! But a question nonetheless rises in me, and that consists of this: that it is certainly possible for you, who already had given us some tests of your indescribable skill and power, to throw a stone with the most unbelievable force and speed so that the air also begins to burn by the enormous speed of the stone and the stone itself must soon start to glow – you are in addition one of the most powerful angelic spirits, who could play with the whole worlds as we play with hazelnuts and even throw a sun in one moment in such a depth of the endless creation that a bolt of lightning would have to travel for a hundred thousand times a hundred thousand years in order to reach it! For such an experiment you have certainly been given by God the strength and power that is incomprehensible for us; but how can the sun as a simple natural body develop such a power out of itself?"

## Chapter 234

[03\_234,01] Raphael says, "Oh, do you think that there are no ministering spirits in the sun? I tell you and also you two others: neither in the sun, nor on this Earth does anything happen without a ministering spirit; for everything that you see and touch is basically all spirit. The crudest matter even is spirit, soul – but only in judgment (an organized condition). If you insult the spirits that rest in the deepest judgment too much through flight, push and pressure, they will soon let their strength and power be felt!

[03\_234,02] Look, the air is certainly something very soft and very tender; but if it is brought out of its balance by a too powerful push or pressure and disturbed too much in its rest, it rips the thickest and strongest tree trunks out at the roots, makes the Earth quake, lights a thousand bolts of lightning and becomes the most fearful element!

[03\_234,03] But who rages so fiercely through the air then? The spirits and souls under judgment resting in it and actually composing it!

[03\_234,04] If you beat with two stones very heftily against one another, the spirits trapped in them will soon let themselves be seen and the whole mass of stone, no matter how hard it may be, will be destroyed into the tiniest little pieces of dust, at which opportunity there will be no lack of fiery appearances!

[03\_234,05] Take water and set it under the greatest possible pressure! First you will produce a lump of ice, which will destroy the strongest container holding it; you could put the ice under even greater pressure and it will suddenly dissolve in fiery steam and destroy with the most terrible noise and crackling everything trying to contain it!

[03\_234,06] As long as the spirits and nature souls confined in the appearance of the matter are not offended, they rest peacefully as if dead and let much be made out of them; but once they are woken out of their ordered rest too much, woe betide those who are nearby!

[03\_234,07] It is quite easy to recognize the presence of spirits in matter. Whenever they are coerced into an extraordinary activity, you will observe a glow which varies with the strength and intensity of their spiritual activity. The stronger the glow, the more forcible is the activity of the spirits aroused in a certain matter.

[03\_234,08] The sun's fiercest light, therefore, is proof of how active the sun's air spirits are, particularly on its surface.

[03\_234,09] From the intensity of the sun's light you can form a vague idea of the violence with which such a lump is ejected by the sun during its great eruptions, when the spirits of its matter are aroused to the greatest agitation and activity.

[03\_234,10] Yes, I assure you: In the womb of the great sun there are not seldom eruptions that manifest a force which would play around with lumps the size of this earth just as easily as on this earth the wind plays with chaff. And, thus, you will find it all the more comprehensible how and with what ease this lump out of the sun came down to this earth."

[03\_234,11] Murel says, "But if undoubtedly so, then this lump is in the end of immeasurable worth and one should bring it to a museum as something extraordinary for eternal memory!"

[03\_234,12] Raphael says, "Then you would have to put the whole Earth in a museum; for the whole Earth is just as much from there as this lump is!"

[03\_234,13] Murel says, "If that is so, what is then to be considered of the story of creation by

Moses?”

[03\_234,14] Raphael says, “In this respect you should turn to friend Mathael! He knows this topic in and out; Philopold also has very significant knowledge of this!”

## Chapter 235

[03\_235,01] Now Murel asks Mathael the same, and he says, “What Moses says about the creation has actually nothing to do with the creation of the world, but instead only with the formation of man from the cradle until his perfection; thus also the foundation of the church of God on Earth until these days is insinuated right on until the end of the world.

[03\_235,02] By ‘heaven and Earth’ we are to understand the new Earthly human right from his birth onwards. The ‘heaven’ describes his inner, hidden, spiritual capabilities, and the empty and void ‘Earth’ describes the newly-created man, who is hardly aware of his own existence – the first stage of a human.

[03\_235,03] With time the child reaches self-awareness and begins to dream and to think. That is the ‘Let there be light’ in the human, so that he knows that he exists – the second stage.

[03\_235,04] And so it goes through all the other days of creation until the rest of the completion of man! Tell me whether you are beginning to understand any of that!”

[03\_235,05] Murel says quite amazed about the biblical wisdom of Mathael, “No, high friend, this wisdom I would never have sought! Ah, in this way that I now recognize to be the only correct one, I would like to have the whole Scriptures explained to me! Yes, there is a lot there until the human soul has reached this depth of wisdom! But how did you get to it all?”

[03\_235,06] Mathael says, “My friend Murel, there is no question of that any longer in this spot where we are now! The Lord among us – here an angel from heaven who was sure witness of all material creation! I myself was already a scribe from my youth in the temple, from which reason I was sent as an apostle to the Samaritans; but before I could yet speak a word with the Samaritans, Jehovah thwarted my plans: I ended up among terrible bandits and had to become a terrible bandit myself in order to survive.

[03\_235,07] But since I saw myself as left alone so powerfully by God, without being able to find a reason for it myself, it annoyed me very much. I became an unbeliever in the beginning, all the Scriptures became for me the work of man; but I was soon taught otherwise through a strange occurrence.

[03\_235,08] A man full of bitter seriousness came to me one night as I kept watch alone before the horrid den of thieves. I instantly went through him with my sword. But he said: make no effort with your pitiful weapon; for no mortal's weapon ever kills an immortal spirit! I am the spirit of Abraham and I ask you why you want to leave God and persecute His name!

[03\_235,09] I, Mathael, said then, full of anger: Why did God persecute me first, since I was sent in His name to the Samaritans in order to win them all for the temple!? My intention was honest and fair before God and before all men, because it was honest and fair in my thoughts. God has since the beginning of my existence given me only my conscience as judge, and I lived justly before this inner strict judge. I myself did not send myself to the Samaritans, but instead the high priest as the representative of Aaron and Moses.

[03\_235,10] Was it unjust that I was sent to the Samaritans, then God's wisdom would not

have needed to chastise me, but only he who sent me; but since they seized me, the innocent one, I am from this moment on an enemy of Jehovah, whose apostle you seem to be to me!

[03\_235,11] Then the spirit spoke, looking even bitterer: Do you know the power and anger of God? How will you, powerless worm of the dust, defy the all-powerful God?! Can His power then not seize you and destroy you in a pitiful way as if you had never been there?!

[03\_235,12] I said, "It can certainly do that; for I can only eternally curse such an existence as I now have! If I no longer exist then my just anger and fierceness against it has an eternal end!

[03\_235,13] The bitter, serious spirit said however: You cannot order God to destroy you! He can torture you, eternally, with the most terrible pain and anguish, and it would then be seen how long you would offer defiance to the all-mighty power of God!

[03\_235,14] Then I said full of glowing anger: God can do that if it gives Him a particular pleasure to torture a creature simply in order to show it His omnipotence! But I swear to you, you bitter serious spirit that God will eternally never bend my mind with all the tortures He can think up, even a thousand times more powerful than He is!

[03\_235,15] With goodness, tenderness and provable justice He can do everything with me, He can make me a lamb of lambs; but with His anger to a devil of devils! Until now the omnipotence of God has only given me a tormented life, for which I will never thank Him; perhaps it will occur to Him to be more merciful to me and to make good to me what He broke in me in a almighty caprice, and then I will also be thankful! But, as things now stand, I am Jehovah's most decided enemy! For in His name I moved from Jerusalem to Samaria very seriously in order to announce His honor and praise there; but for that He let me be seized and overwhelmed by devils!

[03\_235,16] It may well be that my sending there was not pleasant and pleasing to Him! But when He could show the false prophet Bileam through this donkey, why not me and my companions through this donkey of ours, which carried us and all our baggage?! Why did He deliver us to the devils in their claws?!

[03\_235,17] Give me an answer, or out of my mouth a curse will hit you, the like of which has never been spoken over the face of this Earth! Then the spirit disappeared and I fell to the Earth unconscious!"

## **Chapter 236**

[03\_236,01] (Mathael:) "From this point in time onwards I lost the clear self-awareness, and as much as I can remember now, my body was taken into the active possession of the most evil spirits, and I became a terror to the whole area! My flesh was not pierced by any lance or spear, and the thickest shackles fled from my hands like chaff! The fight with one or a thousand people was all the same to me; those who took hold of me were very evilly dealt with and many were killed! Yet my soul knew nothing of this.

[03\_236,02] Due to God's will we five were recently captured by the Romans and brought here the day before yesterday. Here the Lord freed us from our great torment. My soul became the only fully intelligent inhabitant of my flesh again, and Moses was in it as before. But the Lord enlightened all the wrong paths that my heart had taken - and listen! – I only now understood Moses and the prophets!

[03\_236,03] If Abraham's spirit now came to me, I would certainly speak quite a different language with him than about five years ago! I cannot give you the exact time but certainly several years have passed. Now you know how I came to understand the Scriptures!

[03\_236,04] It is true that I wish no-one to take my path in order to understand Moses, because there is now an easier one; but because you, Murel, have asked me how I came to understand the books of Moses, so I had to show you my sad way, and you can now imagine the rest yourself quite easily!

[03\_236,05] The other and infinitely easier one is now the mercy of the Lord which can give you in a few moments what I have achieved on the thorniest path.

[03\_236,06] But here stands the angel of the Lord, ask him, and he will show you how very truly I have now disclosed to you the fate of myself and my four companions! What do you say now to all that?"

[03\_236,07] Murel says, "Oh, friend Mathael, you have borne a terrible amount and had a courage which is to be sought in the world! You were a devil, it is true, and yet your heart was not ruined, since it demanded truth, justice and love, and because it demanded that, it received also what it had demanded; for the Lord does not let any decent heart be destroyed!

[03\_236,08] But why did the Lord take you to task so harshly?! For I cannot imagine then at all that the one and only reason for such a rebuke was due to being sent to Samaria to convert the Samaritans to the Jewish faith! Something else must have been behind it all!"

[03\_236,09] Mathael says, "Certainly, but I know nothing about it even today, and honestly speaking – I didn't have any desire about it; but now I would really like to have a little light about it! Our Raphael could certainly shed light on it for us if he was in a good mood!?"

[03\_236,10] Raphael says, "It never depends on me or my mood, but instead only on the will of the Lord; for my existence is nothing but the pure will of the Lord! Turn to the Lord in your heart and your request will certainly be fulfilled!"

[03\_236,11] Mathael says, "That would all be fine if the Lord was not sleeping; but He is now asleep, and it would certainly be very inappropriate to wake Him for this!"

[03\_236,12] Raphael says, "You too are still a little weak! His body truly sleeps now a little; but His soul and His eternal holy spirit never rest! What would happen to the whole of creation if the Lord forgot about it for even one moment?! It would be the end of everything in a split second. No sun, no moon, no star in all the whole eternal infinity and no Earth that bears you would exist any longer, nor any angel or man would be able to maintain themselves on their own!

[03\_236,13] Everything that is, is permanently maintained by the all-powerful, eternally same and unchanging will of the Lord, without which no existence is imaginable

[03\_236,14] If things are so and cannot possibly be otherwise, how can it occur to you to think that He could ever sleep and thereby in sleep not be conscious, which the infinite creation needs in every moment of its being.

[03\_236,15] The Lord knows most exactly what you are now thinking and what you want. Since I know it, the Lord must have known it long before, because otherwise I could not possibly know it! For everything that we angels know and realize, we know and realize only through the Lord. But now I know about all your tests and hard trials; who otherwise but the Lord alone could reveal it to me? Not you, or the mouth and mind of another spirit, because I

could not hear such things without the mind and will of the Lord!

[03\_236,16] But as I now understand, realize and know everything alone through the Lord, so can you also – but certainly only in as far as you are capable of it in your heart!

[03\_236,17] Therefore ask the Lord in your heart, and we will see whether an answer is laid in your heart!"

## **Chapter 237**

[03\_237,01] Here Mathael placed the aforementioned question in his heart on Me, and I immediately laid the following answer quite openly in his heart, which he immediately spoke loudly to the three: "The Lord was with the Samaritans who had separated themselves from the poisoned teachings of Jerusalem and had turned back to the pure teachings of Moses and Aaron. You, Mathael, however, were a well-experienced, powerful speaker and had an unbending sense in what you had heard. The Lord knew it and saw that you would have caused Him great damage among the pure, believing Samaritans if you had come into didactic contact with them. Therefore the Lord let you and your companions come among the most infamous highwaymen, knowing well that you would not get free of them before your stiff sense had been made quite soft and bendable. As long as you were a fellow robber in full consciousness among the other robbers, your sense did not want to bend at all, on the contrary you had created a very crafty plan and have brought the about fifty robbers along with their wives and children to a point where they developed sympathy for the basically false doctrine of Jerusalem, because they found in it even assurance and a sure asylum for their thievery.

[03\_237,02] When you had come so far with them as to attack Samaria the next day as the leader of fifty-five apostles (including yourself) for the well-being of Jerusalem and yourselves and to carry out the teaching of Jerusalem with the most merciless strictness and to make every opponent face the sharpness of your sword, then the Lord allowed you to be admonished by the old spirit of Abraham.

[03\_237,03] But since this appearance also could not change your mind, only then did the Lord allow your soul to be hidden in the flesh, but for this your body was taken captive by many devils. Since then you were terrorized the area along with your companions!

[03\_237,04] Even your fifty robber apostles fled from the area and became decent people, and because they saw very well what terrible things had happened to you and your four companions – because of the vicious conversion plan of the Samaritans – they also gave up every intention to convert the Samaritans for Jerusalem.

[03\_237,05] And so the Lord had made a very effective and healing blow through your highly disordered calculation and let you remain shackled in the courts of hell until a guidable sense had taken hold in your soul.

[03\_237,06] But the Lord also knew where your soul came from, and how and why it was so rigid, and therefore He let such bitterest things happen to it, because it could never have been corrected in any other way.

[03\_237,07] In a far distance there is another Earth (world) among the planets that circle this sun, which until now hardly any astronomer's eye has seen. On this Earth (Uranus) there are very hard-headed people who cannot be distracted from a plan or intention that they have once made until it is realized. Even from there souls are placed on this Earth in the flesh for

the achievement of the childhood of God and they keep very much of their stubbornness of thought.

[03\_237,08] But you are in a certain way such a foreigner on this Earth, as according to your soul you come from that world and were therefore so strong-minded and unyielding in your intentions.

[03\_237,09] In order to make your soul flexible and to form your other-worldly nature of your soul so that it was receptive to the correct and freest truth from God, in order to be able to enter the divine love and through it into the fully true childhood of God, this way was the only true and effective one.

[03\_237,10] You had to obtain a certain maturity in the hell of spirits and souls of this world, just like the souls of the children of this world, you had to go through the narrowest gate in order to be able to rise to the higher region of life as an ennobled sap of life. You now stand as such before God, the Lord of all life."

## **Chapter 238**

[03\_238,01] When Mathael had spoken the answer that had been laid in his heart before the three, he himself was amazed at such truth in himself and the inner speech that had never been felt so clearly before.

[03\_238,02] But Raphael said to Mathael, "Do you now see how awake the Lord is, even if He now sleeps in the body, and how you now heard the speech of the Lord clearly and distinctly in your heart and then spoke them out loud with your fleshly mouth!? You see, in this same way we also hear the Lord's word and will alive and actively in us, and in such a way that we are then also entirely His word and His will! But if we are that, we are also as His word and His will the completed deed itself, therefore word, will and deed all in one! Do you understand that, friend Mathael, now purely and clearly?"

[03\_238,03] Says Mathael: "Although one is aware inside of a certain reassuring belief and imagines one can now easily understand everything, immediately something else crops up of which one has never dreamed before. I can see from all this that there is such an immeasurable abundance and depth in divine wisdom that no spirit will ever be able to grasp it fully. We shall, therefore, have incessantly to learn and comprehend new things in plenty. And that is quite good so.

[03\_238,04] Truly, I would not at all be pleased if I knew everything now as clearly as the Lord Himself. If in the whole of infinity there were to be nothing unknown to me, I should soon become bored with life. Yet there is such an endless number of densely veiled things with which we could never finish in eternity, and I must now frankly admit that I would not regard God's bliss as enviable if we, as His created beings and children, would see everything as clearly as He Himself, and His eternal and infinite total wisdom must turn into the most horrible boredom if He had to use it merely for Himself.

[03\_238,05] But He filled the endless space therefore with countless works which correspond to His endless wisdom and power, and created thinking beings also endowed with much wisdom. These, constantly moved by such a depth of wisdom and power from God, investigate and wonder at the same time the divine depth of wisdom and power of the Creator, and at every revelation they are brought to further amazement and worship and to the most intensive love!



[03\_238,06] Well, this alone must be for God the real bliss. For Him, as the Creator and Father of angels, worlds, men and children, this alone must be the greatest delight, namely, to give ever more bliss to all those who more and more recognize and love Him and His words!

[03\_238,07] In order to prepare an all the greater holiness for us people of the Earth, for you angels of all heaven and for all creatures of the whole infinity, He came Himself as a person to this Earth in order to reveal Himself as a person Himself with flesh and blood like a human to the others. Friend, being or angel of eternity, or person as I am, the Lord does not do it just for our sake, but for His sake as well; for over time He would be bored to death if in His omniscience then had to acknowledge that He as an extremely formless, eternal, if also most complete intelligence could never be seen by His created beings and even less spoken to and thus would have to remain unrecognized!

[03\_238,08] Would it not be utterly sad for an earthly father who had for instance twenty very lovely children, but all blind and deaf, to whom the most loving father could never speak a word and show himself as a man? Just imagine such a relationship: An exceedingly well-to-do father with twenty children of both sexes and of a very handsome appearance, but all deaf and blind. Question: Would not such a father spend enormous sums so that his otherwise lovable children might become able to hear and see? How sad will he be when he finds out that there is no remedy in the whole world to give hearing and sight to his children!

[03\_238,09] Well, we humans are seeing and hearing for one another, it is true, and have great pleasure in one another – sometimes even more than is necessary – so that we even can forget the creator; but the holy good Creator, the very wisest Father, would have to do without this holiest pleasure forevermore to be ever recognized, heard and seen by His children! That would not suit at all an eternal Father full of the highest and purest love for His children!

[03\_238,10] In Him is certainly the greater longing to see us, His children, in the state that makes us capable according to His order to see Him, to love Him personally, and to confide in Him without fear for our existence – than to see in us His children who have no understanding of the primal essence of the eternal Father.

[03\_238,11] Therefore, my claim is not too far-fetched when I say: the Lord has not only for our sake, but also for His own, put on flesh and blood and thus come down to this earth to us, His certainly still very uncouth children. He had been planning for eternities what He would do; yet we are now witnessing the realization of the eternally great plan. - Tell me, Raphael, whether I have judged rightly or wrongly!"

## **Chapter 239**

[03\_239,01] Raphael says, "Not you, friend, made this judgment, the Lord Himself laid this judgment in your heart, and therefore it must be right!"

[03\_239,02] Says also Murel: "Everything that is heard here is wholly unlike this world. And yet, pure human reason cannot object to it. Our boredom if we should suddenly become wise and omniscient like God and, on the other hand, God's boredom in the after all imaginable situation where He would never be perceived, felt, heard and seen by His created beings, children and even angels, - these truly are two opinions and possibilities every deep thinker must necessarily respect. Certainly, no templar has ever dreamt of it; yet it is true. No matter how I now think and reason, I cannot find any objection to it, although the expression 'God's boredom' sounds somewhat peculiar. But no matter how I look at it, it remains true, and very

true at that. I just remember another very fitting example for this new truth which I have to tell you!"

[03\_239,03] Says Mathael: "Brother, out with it at once! For we can only expect something real, good and for this matter useful to come from a mind enriched by so many experiences!"

[03\_239,04] Says hereupon Murel: "Not actually because of that, but so that you should see how I have understood all this. I imagine a man endowed with all wisdom and all alone on God's earth. He would certainly try to communicate with other people, provided they were there. He searches all over the earth to its remotest corners, without finding a living and thinking being. His great wisdom becomes a burden to him, for whatever he does and creates is recognized and admired by no one. How would such a man feel after a greater length of time? Must he not despair? Would not the most horrible boredom consume him?

[03\_239,05] How indescribably good he must feel to come, finally, upon an ever so humble maid or a coarsest servant. With what indescribable love would he cling to such a find.

[03\_239,06] Oh, there it becomes obvious what one man means to another and what bliss there is in doing good to the neighbor

[03\_239,07] What a terrible fate would it be for a lonely man not to be able to find another man on the whole earth to whom he could do good! For that reason love is a purely heavenly life element because it must make men utterly unhappy not to be able to actively communicate with others!

[03\_239,08] Of what benefit would the moving tone of his voice be to a singer, of what the sound of a well-tuned harp if he had forever to listen to it alone?! When a lone bird in the woods hops from tree to tree, through certain plaintive sounds searching for his like but not finding it, it becomes frightened and soon stops singing, becomes sad and soon leaves the forest which to it is deserted and empty.

[03\_239,09] Even the animal has enough love to evidently long for its I like, how much more, then, a human being endowed with deep feeling, mind and reasoning power! What good would be to him all the great capabilities and talents if he could thereby benefit only himself?

[03\_239,10] Following my observation I can quite reasonably assume - that is, according to our human concepts - that the Lord God would certainly in the end become terribly bored, although he had the whole of infinity full of wondrous worlds without, however, a being which recognized and loved the One Who created it out of His love, and had a great delight in the countless wondrous works of His wisdom, power and strength. But in order to be recognized and loved, the Creator must come to meet the created being, and the Father the child, and reveal Himself to it in such a manner as to make it possible for the created being, and especially for the child, to recognize the Father as such.

[03\_239,11] If this condition is not met, God has created angels and human beings and everything that exists in vain. He would forever remain alone and His ever so beautiful creatures would know as much of Him as the grass knows of the one who cuts it and dries it into hay.

[03\_239,12] Yet God has always in the most suitable ways clearly revealed Himself to His created beings who, endowed with all reason and intelligence, are striving for the true freedom of life, and has prepared them for this His coming. With this coming all that was promised has been fulfilled: The beings behold Him in the flesh and blood just as themselves; He walks among them like a man and as Father of eternity teaches them to recognize their great and eternal destiny.

[03\_239,13] In this way everything is now in the best order, and it now depends solely on us people to apply the recommended measures painstakingly so that the great twofold goal is reached, namely: The child has recognized its eternal, true Father, looks at Him exalted with loving eyes and is delighted in Him beyond measure; and the Father also is delighted beyond measure because He is no longer alone but in the brightest light among His children who recognize and praise Him, love Him above all and again and again marvel at His wondrous works which they highly admire, praising His infinite power and wisdom. And that must mean, for both the creator and the created being, an abundance of bliss. And that must then be filled with bliss for the creator and for the creation! - Have I judged that falsely or correctly?"

## Chapter 240

[03\_240,01] Raphael says, "Quite perfectly, so it is and not otherwise! But you did not create that out of your flesh and blood, but instead out of the spirit of the word of the Lord. But it is enough that you now know such a thing! But what you now know in this sphere, keep with you! For in order to understand that, it takes souls like yours; for the others it is enough that they recognize God and love Him as Father above all else. But if you ever find truly great souls, however, you can then announce what we have just been talking about for the last two hours. But now, dear friends, something else!

[03\_240,02] You will often have the opportunity on your ways and paths as workers at the kingdom of God that your disciples will ask you urgently and say: Your teaching is truly very eminent, beautiful and touching; but the prophecy that you made to us has still not come into any fulfillment. We should hear the voice of the Father in us, yes, it was even prophesied that we would see and speak to the Father; but we have so far not experienced any of that. If your teaching contains the truth, then your prophecies that you made to us must also be true. We observe everything, and still we feel nothing of the fulfillment of a prophecy made to us! Give us reason and answer, and tell us faithfully and openly why your prophecies to us do not and never want to come true! – What will you say to them in this case?"

[03\_240,03] Here all three raise their eyebrows and Murel says, "Friend, if we make prophecies at the most faithful word of the Lord and our disciples follow and the teaching in deeds, the Lord may then naturally not leave us in the lurch, because otherwise it would obviously be cleverer not to publicize the teaching than to incite the people against it!

[03\_240,04] And I would even like to make the honest claim here that similar divine neglect was always a very significant reason for the fall of religions! For the prophecies made were for some hidden reason either not fully and very often not at all put into fulfillment for the believers. Now the teachers had to seize artificial means in order to not be mistreated by the nation! That soon turned the nation's sense towards the outside and there was then no longer anything spiritual that could be done with a nation that had once been deceived.

[03\_240,05] The Lord should no longer do that to all His people who spread His teaching; He should no longer leave them in the lurch and particularly in moments when His prophecies have established as certainly true as the main proof of truth and divinity; for I at least would rather be a meanest sweeper than a viciously tortured Jeremiah! And it would be nothing for the existence if one as such could be of use to someone; but there can eternally be no talk of any use, if one only becomes a nuisance to humanity!"

[03\_240,06] Raphael says, "But, dear friend, you are getting away from what I actually asked you in your enthusiasm! The Lord will always and forever do what He promised for His people; but it only depends on whether you know the exact conditions according to which the Lord lets the prophecies be fulfilled!

[03\_240,07] For it can often depend on a detail with a person, for whose sake a prophesy, once made, does not come into fulfillment; then you must know exactly as true teachers what the disciple is lacking, for which reason he cannot become a master. And look, that pertains to the question I asked you before!”

## **Chapter 241**

[03\_241,01] (Raphael:) “But since I see that you cannot answer the question that I gave you in any case, I will then answer it myself in a way that is comprehensible for your awakened understanding. But you must remember well my answer and write it deeply in your hearts, for much lies on it, yes, finally everything, so that you know the circumstances most accurately which are necessary for the full childhood of God because it must be necessary for the unchanging divine order.

[03\_241,02] You know that every person must form and transform himself according to the recognized divine order, quite independently from the omnipotence of the divine will in order to become in this way a free child of God.

[03\_241,03] The recommended powerful and thereby most effective means for this is love for God and to the same degree the love for your neighbor, be he a man or a woman, young or old, it's all the same.

[03\_241,04] As a partner of love stands true humility, tenderness and patience, because the true love cannot exist without these three attributes and is no true and pure love.

[03\_241,05] But how can man experience in himself that he resides in the pure love quite faithfully according to the divine order?

[03\_241,06] Let man put himself to the test whether he is urged in his heart to give with a glad heart and abundantly, completely forgetting himself, when seeing a poor brother or a poor sister or when these come to him for help. If he feels this within but, of course, in earnest and in full truth, he is already mature and ready to be a true child of God, and the made promises awaiting such a prepared child of God begin to become a reality and show up wonderfully in word and deed, and you will thereby as teachers appear justified before your disciples.

[03\_241,07] But those disciples for whom the prophesy will not come true will direct themselves accordingly and have only themselves to blame if the prophesies made to them still do not come into sight; for they have not yet opened their heart enough to the poor fellow man.

[03\_241,08] The love for God and the willing following of His recognized will are the proper element of the heavens in a human heart. They are the chambers and rooms of divine spirit in every human heart; the love for one's neighbor however is the door into this holy room.

[03\_241,09] This door must be opened so that the fullness of God's life can move into such a room, and humility, tenderness and patience are the three wide opened windows through which the holy chamber of God in a human heart is illuminated most brightly by the most powerful light from heaven and warmed with all the fullness of life from heaven.

[03\_241,10] Everything therefore depends on the free and cheerfully generous love for a neighbor; the highest possible self-denial is the revelation of the prophesy itself. There you now have the correct answer to the most important question of life. Think about it and act

accordingly, and you will be justified before one another, before your brothers and before God! For what the Lord does now himself, people will also have to do this in order to become similar to him and so His children. - Have you understood all this?"

## **Chapter 242**

**[03\_242,01]** When Raphael had finished his speech through Me, the three were massively amazed, and Mathael said: "We understood these truly vivid holy words well and also for the first time completely what David wanted to say when he spoke in his divine Psalms: 'Lift up your heads, o gates, and be lifted up, o ancient doors, that the king of glory may come in!' But the living fulfillment! Oh, where is this written then?! What is needed in order to carry that out in life!

[03\_242,02] One certainly gives a poor man something and one is then not sorry for the small change which one had given to a needy person; but reason much more than any feeling of love for one's neighbor drove this action! Oh God, how far is the person from the goal through his reason and through his cold judgment devoid of all love! Whoever gives something to a poor man with true love for a brother and neighbor and then also has a correct humble joy in having done one's best for the brothers and sisters in the name of Jehovah, and constantly has the desire in himself to do even more good and to make all his poor brothers and sisters as happy as possible through all friendliness, advice, word and friendly deed, yes, how immeasurably high stands the soul and spirit of such a person before the Lord God! But where do we still stand with our hard hearts and small gifts of reason?!

[03\_242,03] Oh friend from heaven! You have cleared things up for us with your question and answer! Now we know very clearly where we stand and what we are! Lord! Awake our hearts and light them in the true and living love for our neighbor, otherwise Your whole purely divine teaching of life is nothing but a vain, moral, aesthetic game of words without power or effect!

[03\_242,04] Now I see also my whole way of life until this point of time; it was basically a misguided one, and I could therefore never reach a goal!

[03\_242,05] Only now I begin to recognize the actual true path, and I now know what the prophecies and their fulfillment consists of. I now know what I am lacking and what will be lacking for those who will not see the prophecies fulfilled despite accepting the divine teaching, and how they will be brought to the correct path; but besides I also see that I will still have to do a lot for myself in order to come into the fullest order!

[03\_242,06] Truly we have a great advance in the area of faith, because the Lord Himself is walking among us here, teaching us through word and deed – so the whole of heaven also stands wide open to us, and God's angels are teaching us the wisdom of the heavens and the eternal order of life from God; but the formation of the heart is nonetheless left totally up to us alone! But we will manage it with the help of the Lord!

[03\_242,07] Knowledge is something else and so is feeling. One can achieve knowledge through the driest effort and worldly cleverness through experiences; but there is more to true feeling than just much learning and experience!

[03\_242,08] Much knowledge makes the human heart not feel and always desire correctly, and the experiences can make us clever in bad ways as well as good; only a correct feeling animates everything and organizes everything and gives peace and blessing. Therefore we should look above all at a person's heart at the initial formation of a person into a true

person!

[03\_242,09] If the heart has not been worked over at the beginning, but instead only the reason, the heart will become hard and arrogant soon after the demands of the reason! But once the heart is arrogant, it then takes with difficulty a formation of feeling; then proper tests of fire must come, consisting of all sorts of misery and affliction, and the heart must feel all sorts of pressure so that it will become soft, gentle and feeling liked kneaded wax for the affliction and for the misery of crying fellow people!

[03\_242,10] We thank you and through you the Lord for this very most important teaching, through which I only now know very clearly what I will have to do for all the future, for myself as well as for all those who will receive the most magnificent and purest light from God through me."

## **Chapter 243**

[03\_243,01] Raphael says, "I deserve neither thanks nor honor, but the Lord alone!

[03\_243,02] But it is good that you have understood that in the true depth of life! You will be able to meet anyone at any time with these means who will come to you and say: Friend, I have well understood and believed what you taught me, but until this moment there has been no sign of the promised effects! What else should I do? I have left my good old religion of my father in which I often found all comfort, the best advice and the necessary help in all sorts of afflictions, and this new religion leaves me along with my neighbor as orphans; no plea is ever heard and no dubious doubt is illuminated! Where then is your magnificent God about whom you promised all happiness and other wonderful things?!

[03\_243,03] But you will then be able to answer him easily: Friend, the religion is not to blame, but your lack of understanding! You have truly accepted the teaching in your reason, and you have also tried to act strictly according to it and were waiting for the fulfillment of the prophecy which would bring you advantages; but you did the good deeds only for the sake of the advantages and not just for the good! You were only active from your reason, but never from your heart! This remained hard and cold like before the conception of the purely divine teaching, thus you achieved neither the deed nor the fulfillment of the prophecy through the dead and blind faith!

[03\_243,04] Wake your heart now! Do everything that you do out of the true reason for life! Love God for His own sake above all and likewise your neighbor!

[03\_243,05] Do good for the sake of good out of the foundation of life and do not ask for the fulfillment of the prophecy based on your faith or your deed whether it will come or not! For the prophecy is a consequence of the fact that you believe actively in your heart, feel and become active out of the most living love. But if you were like a person, as you have thought and acted until now, who ploughed in a dream and sowed and wanted then in woken situation to reap, but found neither field nor sowed fruit.

[03\_243,06] The knowledge of human understanding, faith and action is a vain dream and has no use for life. Man must take everything to his heart in which the life is living; whatever he lays in the heart will bloom and bear the promised fruit.

[03\_243,07] Whoever there does not know or does not want to know how to manage his life and is selfish also through his faith and through his thoughts, will never achieve the fulfillment of the promise; for that is the fruit of the activity of the heart!

[03\_243,08] If you will respond him who asks you about the not yet fulfilled promise in this way, then you will be left in peace and he will begin to desire to become truly active in his heart.

[03\_243,09] If he does this, it will soon begin to be shown with him that the promise of God's teaching is no vain empty promise; if he carries on however to only follow his own reasoning and to act accordingly, then he will only have himself to blame if he never reaches any fulfillment of the prophecy made for the whole of his earthly life – and also on the other side with great difficulty! Tell me whether you understand all this so well out of the base of life!"

[03\_243,10] Finally Philopold says for once, "Oh friend from the heavens! Who could not understand that! Whoever lives only in the heart as you do, and thinks and feels, he understands all the circumstances of life of the heart very easily and clearly; but whoever only lives, thinks and feels in his brain, for him are the circumstances of life as good as nothing. We have now discussed this issue very tangibly clearly, and as I see, it is beginning to dawn in the east and the Morning star already stands significantly high. Therefore I believe that we should now move on to something else!"

## **Chapter 244**

[03\_244,01] Murel says, "Yes, yes, that would be splendid, good and beautiful if one only knew to what! How would it be then if the dear friend from the heavens told us something about the Morning star? For if we become teachers of the living work of God, we can never know too much about everything possible! For we will have to deal with all sorts of spirits who will ask about all sorts of things. We will not be in a position to give them a satisfactory illumination, so they will flee, mock and despise us; but if we can give them a satisfactory answer about everything, then they will also listen to us in other things and accept our gospel! What would you, Philopold, give someone as an answer if he asked you what the Morning star is then?"

[03\_244,02] Philopold says, "Friend! Then I would point out to him that he will experience everything from himself and from his inner perceptions, if he directs his life according to the religion of salvation from heaven; but if he does not do that, then all my explanations would be of no use at all because he could not become convinced of all this. Blind faith is no good for anyone, for one day it is here, the next a stronger faith takes over, and he believes the stronger one by its word, certainly with no more use for his life than the one that he believed us the day before.

[03\_244,03] Man must therefore be led so that he perceives the being of the near and the distant things in himself, becomes aware of it and then looks at them from the living light of such an inner consciousness. If he has managed that which is no impossibility, he then no longer needs our teaching!

[03\_244,04] In my opinion we are doing enough if we show the people the fully correct and clear way in life, everything else will then come of its own accord, as also our heavenly friend has marvelously shown that one only needs to lay the right fruit in a field, and it will bear and ripen then of its own accord. But for us and our strengthening the heavenly messenger can open our eyes just as well for the sight of the Morning star as he once opened the eyes of old Tobias through the gall of a fish; for he seems to me to be the same Raphael that once led the young Tobias!"

[03\_244,05] Mathael says, "But you could very well be perfectly right! The names are the same and the wisdom likewise, and if our heavenly friend is a true eye-doctor and can illuminate the Morning star for us in a little more detail, if he wants to and may! As everything for him depends very strictly on the will of the Lord; he himself has no will of his own, even if we have a perfectly own and most free will."

[03\_244,06] Raphael now remarks, "You have spoken very well, but my will is not quite as unfree as you understand it! I am also a receptacle and not just a purest beam of divine will. I feel very well what I want, and then what the Lord wants."

[03\_244,07] But I perceive the Lord's will more easily, distinctly and quickly than you people, and I instantly and completely surrender my will to the will of the Lord. Therefore, I can just as well be regarded as a pure emanation of the divine will; but I have nevertheless a wholly free will and could, just like a man, act contrary to the Lord's will. Yet this cannot possibly happen because I possess such a high degree of wisdom so as to be able, as a spontaneous light out of the divine primal light, to recognize only too well the eternal, immutable justice of the divine will as the greatest value of life of all men, angels and worlds. So I quite spontaneously fulfill only the well-recognized divine will, at all times wholly surrendering my own to the divine will.

[03\_244,08] If you, therefore, want me to unveil the morning star, which is called 'Venus' by the heathens, I can indeed do this out of my will, provided the Lord's will is not opposed to it; but if that should be the case, I would indeed not give you enlightenment. Therefore, what I say I speak of my own cognition and wisdom which can certainly be none other than the divine because I am always penetrated only by the divine will which prompts me to action and speech. If you, therefore, wish to know the morning star as it is in its nature and reality, I shall do you the favor and show it to you." - Say all three: -Do that, sweetest friend from the heavens!"

## Chapter 245

[03\_245,01] Here Raphael laid his hands on each person on the forehead and breast at the same time, and at the same moment the three found themselves with the eye of their soul on the planet Venus and looked well at its ground, creatures and order, even heard the people there speaking, and that was all in a collection to honor the great spirit of all spirits. And what was spoken there said: You people of this beautiful Earth which the Great Spirit created according to His eye, we have gathered here in order to bring this Great Spirit our praise and our honor! Highly powerful and wise is the great spirit however; therefore we can only honor Him in that we show Him in every action towards Him that we are wise in ourselves. The true wisdom however consists in the greatest order possible; the highest degree of this order however is symmetry. If we observe ourselves as the culmination point of all creation! What a balance in the formation of our limbs! How much does one eye resemble the other, one ear the other, one hand the other, one foot the other! Let us look at our figure! Who can say that between us there is not the highest physiological similarity? If there was not a difference in our characters and temperaments, we would not be able to distinguish ourselves from one another!

[03\_245,02] We see from this as from many things that the wisdom of the Great Spirit must have the greatest pleasure in the most perfect symmetry, and so we want to observe the strictest symmetry then in everything that we do and make! No-one should build his house even a hair's width higher than his neighbor, give it no other form and do not set it a hair outside or inside the straightest line; for such a thing would displease the great spirit, and He would not bless such a disorderly house.



[03\_245,03] So we notice in all creatures that the round shape is the favorite for the Great Spirit; for the more perfect a creature is, the more it is distinguished by the roundness of its form. Therefore we should also give a rounding to everything that we do; for the great spirit has a very particular pleasure therein and must have it, because we, as beings created according to His measure and gifted with His sense, have also the greatest pleasure in rounded things. It is therefore a commandment to round off everything that we make very obediently. Whoever brings into being something angular and even spiky without need and just permission attracts the displeasure and anger of the Great Spirit to himself!

[03\_245,04] Therefore we further see that the beautiful white color, here and there a little reddened, must unmistakably be the very most pleasant color to the great spirit, because He gave us such a color as His preferred creatures. So we must particularly observe this color in our clothes above all, and choose and must not let ourselves be led astray to perhaps put any other color on our clothes, for also this would be unpleasant for the great spirit!

[03\_245,05] Also we should only make use of the straight line where it is needed, as also the Great Spirit likewise makes use of a straight line only where it is unavoidably necessary! Everywhere else we notice rounded shapes, and it is therefore necessary in order to be similar and perfect to the Great Spirit in all things to strictly observe this measure and this form too.

[03\_245,06] But we know that we can only achieve everything most exactly through the perfected art of counting and skilled measuring. So it is again everyone's strictest duty to strive for this art and knowledge above all; for without this the person would have to appear in just one day a thousand times ugly and despicable to the Great Spirit! For the great spirit sees everything and measures in one moment everything; wherever He meets a neglect in such a pleasing order to Him alone, He withdraws His eye and with it His blessing too, without which we cannot do anything!

[03\_245,07] But if we are in the fullest order in these main issues, then it goes without saying that we must also be in order in our thoughts and desires; for the outer perfect symmetry in all things must necessarily have the innermost of the soul as a consequence, which the great spirit sees above all of course.

[03\_245,08] How quickly would arrogance and a destructive lack of respect by a person towards another sneak in and poverty, misery and lack of means; only through the strictest observance of symmetry in everything are such terrible things always kept away from us, and we live therefore all happy, since no one can imagine anything that would make him more exquisite than his neighbor.

[03\_245,09] Where the Great Spirit Himself has ordered imbalance as necessary, it will do us no harm, but instead only good. So we cannot all be all of the same age. It is a mistake, it is true, in the strict order; but it is fully leveled out by the great spirit in that the old age, rich in knowledge and experiences, makes youth just as rich as it is itself!

[03\_245,10] And so there are several more similar imbalances in the equality of the commands of the Great Spirit; but they serve us only as our teaching, so that there are also imbalances besides the highest order which however are not blessed because they are allowed, but only because we can recognize the bad in them all the more easily. No one should walk around with torn clothes, but instead patch up the hole immediately with the same cloth, if he cannot get any new clothing!

[03\_245,11] But it has been noticed among many that they, if they have to make a long journey, use a stick or staff to help them. That is something improper and should be avoided! Whoever already uses a stick because of his age, should immediately take two equal sticks,

one in each hand for the sake of balance, in order not to appear ugly before the Great Spirit!

[03\_245,12] It was also remarked that some give their garden a different layout and organize it differently to what is ordered among the beautiful gardens of the very order-loving neighbors. The Great Spirit has no pleasure in this, and envy and jealousy could develop between you, which would be something quite terrible before the Great Spirit! Therefore ensure that there is the same order in your gardens and on your fields! If gardens and fields stand so beautifully, the eye of the Great Spirit finds great pleasure in this and the blessing comes with the pleasure.

[03\_245,13] Also observe such an order in your houses, so that if one neighbor enters the house of another it will not seem strange to him there, but instead it will be as homely as his own house! The Great Spirit sees that also with the greatest pleasure; for you are all one family before the Great Spirit and should never estrange yourselves from one another.

[03\_245,14] If then someone came to us from the end of the world, it must then seem to him completely as if he was in his full home and in his own house! Such a thing is well looked upon by the Great Spirit, and His blessing remains not by the wayside.

[03\_245,15] Some have begun to build by the great water strange looking buildings which disfigure the area; but the Great Spirit has no pleasure in that. But what the Great Spirit does not like, we should also take no pleasure in!

[03\_245,16] Look after the tame domestic animals and treat them well; for they are also works of the Great Spirit and are designated to be of use to you. They are living tools for our use and we must therefore keep them in all honor.

[03\_245,17] So no-one should destroy even the smallest little plant without need, for such a thing would be a lack of thanks towards the Great Spirit for which we would not be able to count on any blessing. But the paths should be kept pure and you should never let grass grow on it so that it will not be crushed underfoot and destroyed in its growth! Do everything most exactly and you will never have need among you!

[03\_245,18] Observe my words as the will revealed to me for you of the very wisest and all-mighty Great Spirit, and act in strict accordance with it, and you will be happy here. And on the other side you will be blessed in that world about which the souls of those who have left us tell us that they are extremely beautiful and magnificent, and in which we often will get to see face to face the great spirit and His light servants.

[03\_245,19] As a conclusion I must still tell you something however which a bright spirit told me a long time ago and again now, and this time much more certainly than the previous time. You see well at night the shining great star which is accompanied by a smaller one. The beautiful bright Kapra (this is how the people of Venus call this Earth) you know only too well; but you all do not know what Kapra is. I also did not know it previously. But the spirit told it to me and showed me in a dream-like state Kapra as a just as large world and earth as the one that bears us.

[03\_245,20] The small star always accompanying Kapra is likewise an Earth, but significantly smaller than Kapra itself. This little earth is very barren and half of it completely void of living beings.

[03\_245,21] But the spirit showed me a person on that great Kapra and said: Look, this is the Lord! In Him lives the fullness of the eternal, Great Spirit. From now on this spirit will be in the most perfect human form accessible to all of His intelligent created beings like one person to another. The people of Kapra however are mostly like His children, and a great, divine power

is given to them all when they, these children, fulfill the will of the man of all men; but those who do not fulfill His will remain foolish and weak and are not accepted as His children, but instead they remain animals like the souls of animals until they have made the will of the great spirit, which lives in this One person, fully their own!

[03\_245,22] We people should therefore always have a particular respect for the beautiful, bright Kapra! We should also love the great spirit who now lives as the most perfect person on that Kapra as a woman here loves a man and as a child loves the father and mother, then we would also be become able to see and speak to the great spirit one day as a person – which would very much increase our bliss that we expect; yes, the spirit that revealed this to me even said that it will not be impossible for some from our Earth to be made equal to the children of Kapra.

[03\_245,23] Since you now have experienced such a thing through your ever truest teacher and leader, then believe it, and in your minds pay attention to that star so that the beams of blessing and of mercy of whose light may flow richly to us!”

## **Chapter 246**

[03\_246,01] As such a thing was announced to the community on planet Venus by the teacher and leader, the three were awoken again by Raphael. But in the meantime it had become fairly light and only less than an hour was left before sunrise, Mathael wondered greatly about what he had now seen in a highly vivid dream. He recounted the dream, and both Murel and Philopold were even more amazed because they had seen and heard exactly the same thing what Mathael told about his dream.

[03\_246,02] But Raphael said, “Well, how did you like it on the Morning star?”

[03\_246,03] Mathael says, “Yes, if that was unmistakably the Morning star, which I no longer doubt at all, then I liked it very much, and the people with their teaching and strict observance of symmetry are not at all stupid and must behave morally very high; for in such circumstances a sin is a sheer impossibility! But at such circumstances of life would be unbearably boring for me; eternal monotony and no progress that is life like an amphibian! A snail and a Venus person have obviously one and the same need; whatever goes beyond affects neither of them. No, friend Raphael, the Morning star shines very beautifully and can be seen from this Earth of ours enormously magnificently; but as a world with its people and other creatures I do not like it at all!

[03\_246,04] It is probably true that at such a constitution among the people of that world a war could never break out, since there can be no talk of even a sin; but nonetheless a true sinner on this Earth is much more preferable to me than such a Venus person with all his pure decency! Such pure decency can also have no value because besides it no spiritual perfection can take place; for if a person could become of a more perfect spirit, he would have to totally despair at the symmetrical behavior and actions of the whole humanity of the Morning star, because the inner drive would push him forward but he would have to remain standing on one spot like a tree!

[03\_246,05] A spiritually perfected person on Venus would resemble a tree that could think and desire, but nonetheless with its roots must remain firmly attached to the ground!

[03\_246,06] Tell us, dear friend, do the Venus people have no spirit then, no love, no free will and no desire?! They must be able to think and count because their teacher recommended mathematics above all in the most careful way; but if they can master that, then some

spiritual progress must also be conceivable!?”

[03\_246,07] The angel says, “In any case – but they do not want any outwardly appearing progress, but only an inner one; for they say and recognize that an outer visible progress is an obstacle to the inner progress of the spirit. One should make everything outer as stereotypical and marked as possible, organize it according to the needs of the body – but should go then no step further, for every advance in the outer and material realm would be a step backwards in the spiritual, inner one.

[03\_246,08] Among people who cultivate the external too much, conscienceless barbarism reigns inside. Equipped with an inner silent spiritual progress, a nation has never enticed any envious neighbor to war; but if a nation has placed its inner spiritual size of spirit through easily performable external deeds into daylight, it also immediately awakes the jealousy of the neighboring nation, and war is then on your doorstep! But if that is and can never be the case with these Venus people, are they then worse than the people of this Earth?

[03\_246,09] There the human has no external advantage at all, neither in its build nor in its clothing and accommodation; therefore everything there is only valued according to its inner worth. As a consequence of the same external formation all people have exactly the same build which is made even more similar through the always similar clothing than it basically is.

[03\_246,10] People who are not consumed by all sorts of passions will externally look very similar like a brother and sister. But the more the so-called external form of a person is different, the more this is a sign of inner absent-mindedness as well, because every inner has organized itself according to the outer endeavor which can never become similar however, because the never satiated greed, envy, jealousy, arrogance, pride, haughtiness and domineeringness of a person sticks to it.

[03\_246,11] If you are wearing a green coat, your neighbor a blue one and a third a red one, you will soon run into quarrel and strife because of the preference of one or other color; but if all three of you have a coat formed in the same way from one and the same color it will never occur to you in your wildest dreams to begin a silly, meaningless quarrel among one another about the greater or lesser value of the colors and forms, and you will have time to talk about better things and issues.

[03\_246,12] You have seen the full similarity of all the people that you saw and their physiognomy on Venus. One man looked as similar to another as one eye the other, likewise a girl and a woman; everywhere one and the same form, but in itself highly beautiful and perfect. That is also very good.

[03\_246,13] On this Earth the difference in forms, according to the extent of the imagined greater or lesser beauty, causes not rarely the reason for quarrel, love, hate, despising or an exaggerated external preference and tendency, but there is no trace of all that on planet Venus. The people love each other only according to the extent of wisdom; the more someone knows how to tell of the goodness, power and wisdom of the Great Spirit, and the gentler and humbler he becomes, the greater the value and the greater the respect he has from his community! Tell me whether that is not also a highly wise organization on behalf of the Lord!”

[03\_246,14] Mathael says, „In any case, and I would like such an order to exist on our Earth! But now the Lord is getting up and all the people with Him! Now we should keep our eyes and ears open, for there will surely be something that must soon be done! The nine who drowned?!”

**End of volume 3**